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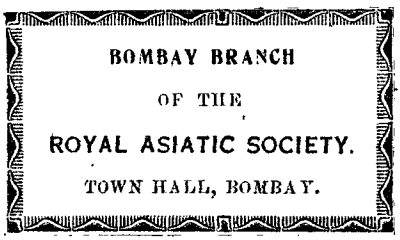

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A

VIEW

OF THE

HISTORY, LITERATURE, AND RELIGION

OF

THE HINDOOS:

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INCLUDING

A MINUTE DESCRIPTION OF

THEIR MANNERS AND CUSTOMS,

AND

TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

IN TWO VOLUMES.

VOL. II.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

BY THE REV. W. WARD,

ONE OF THE BAPTIST MISSIONARIES AT SERAMPORE, BENGAL.

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HINDOO MYTHOLOGY.

BOOK II.

OF THE TEMPLES, IMAGES, PRIESTS, AND CEREMONIES OF THE HINDOOS.

CHAP. I.

OF THE TEMPLES.

THE Hindoo *temples* in Bengal, though different in shape, are nearly of the same description of architecture: they are very inferior, it is true, to the sacred edifices in Europe; but some of these buildings are in a better style than might have been expected from a people so little advanced in the arts.

SECT. I.—*Of different Kinds of Temples.*

The *Mŭndirŭ*[a], dedicated to the lingŭ, is a double-roofed Gothic building, the body square, but the upper part short

[a] Mŭndirŭ means any edifice of brick or stone; but custom has appropriated it almost exclusively to the temples of the lingŭ.

and tapering to a point. It contains one, two, three, or more rooms, about three cubits by four, with a porch in front for spectators. The centre room contains the lingŭ; in the others are placed the utensils for worship, the offerings, &c.—Small square temples for the lingŭ, with flat roofs, are erected in rows facing the houses of rich men, or before a college, a consecrated pool of water, another temple, or a flight of steps descending into the river. Similar temples in honour of Gŭnéshŭ are to be seen in some places. Very small temples like the Mŭndirŭ, only three or five cubits high, and containing a lingŭ about a foot in height, have been erected at Benares.

The *Déoolŭ*[b] temples, sacred to Jŭgŭnnat'hŭ, rise from the foundation in a gradual slope like a sugar loaf, with an iron image of Gŭroorŭ on the pinnacle. These temples, made of brick, are ascended by a flight of steps, and contain only one room.

The *Pŭnchŭ-rŭtnŭ*[c] temple has two or three rooms, and a single-arched roof, with a large pinnacle or turret on the dome, and a smaller one on each corner. It is dedicated to the different forms of Vishnoo, as Radha-bŭllŭbhŭ, Gopalŭ, Mŭdŭnŭ-mohŭnŭ, Govindhŭ, &c. The temple called *Nŭvŭ-rŭtnŭ*[d], dedicated also to the various forms of Vishnoo, has a double roof like the Mŭndirŭ, with a small turret on each corner of the lower roofs, and on the upper one a larger turret to crown the dome. It contains four or five rooms. At Ŭgrŭ-dwēēpŭ, the temple of Gopēē-nat'hŭ has different houses attached to it; one for cooking, an-

[b] Corrupted from dévalayŭ, i. e. dévŭ, a god, alŭyŭ, a house.

[c] Having five turrets.

[d] Having nine turrets.

other for the utensils used in worship; another is a store-house for the offerings, and two others are open rooms for the accommodation of visitors and devotees.

The *Vishnoo-mŭndirŭ*, having one room, with a portico in front, is a flat-roofed building, erected either within or without the wall which incloses a Hindoo house, or at a little distance from the owner's house; and sometimes by the side of the Ganges, when the person's house is near the river. A few temples may be seen, having three rooms; one of which is the god's hall of audience, another his dining room, and the third his room for sleeping.

Another kind of temple, with a flat roof, is often erected by rich Hindoos adjoining to their houses, and called *Chŭndēē-mŭndŭpŭ*, and is designed for the image of Doorga or Kalēē. This is built on four sides, with an area in the middle. The image is placed at the north end, with its face to the south; the two sides, and the north end, in most cases, contain upper rooms with porticos beneath. The room which contains the image is about ten cubits long and sixteen broad: the other rooms are open in front with arched doorways; and in these the visitors sit to see the ceremonies of worship, hear the singing, &c.

The *Yorŭ-bangala* is made like two thatched houses or bangalas, placed side to side; and has what is called in England a double-pitched roof, generally covered with tiles or bricks. The front is open without doors. These temples are dedicated to different gods, but are not now frequently built in Bengal.

The Hindoos have another sacred edifice, called *Rasŭ-mŭnchŭ*, in which the image of Krishnŭ is annually placed

and worshipped. This building is octagonal, with eight turrets at the corners, and a steeple in the centre supported by pillars; and consists of one room, open on all sides, and elevated five or six feet from the ground. On the nights of the rasŭ festival the image is brought and placed in this elevated open room, there worshipped, and afterwards carried back to the temple adjoining to the owner's house. The *Dolŭ-mŭnchŭ* is a similar building, but is sometimes made larger.

A great number of small clay and thatched buildings are erected in Bengal, in which the images of Siddhéshwŭrēē, Krishnoo, Ramŭ, &c. are set up. The roofs of these buildings are sloping, like the huts of the poor in Europe.

Images of some of the inferior deities are placed under trees, and these trees become as it were temples for worship.

In some few towns a number of different temples are built in a square. I once saw a *Dévalŭyŭ* of this kind at Chanchra, in Jessore, which contains twenty-one temples and as many gods. One thousand acres of ground are attached to this place; one bramhŭn performs the ceremonies; six others cook for these gods; four others gather flowers, and bring the articles for the daily worship. Nimaee-mŭllikŭ, a goldsmith of Calcutta, built and endowed this place. Similar dévalŭyŭs are to be seen at Krishnŭ-nŭgŭ-rŭ [e], Gŭnga-vasŭ, Shivŭ-nivasŭ, Bŭrŭhŭ-nŭgŭrŭ [f], Natorŭ, Poonté [g], Somra [h], Bhōō-koilasŭ, Gooptŭ-para, and at many

[e] These belong to Girēēshŭ-chŭndrŭ, the raja Nŭvŭ-dwēēpŭ.

[f] This first place is in Moorshŭdabadŭ, and belongs to raja Vishoonat'hŭ, as does that at Natorŭ.

[g] This belongs to raja Bhoovŭnŭ-t'hakoorŭ.

[h] This place is the property of Ram-sŭnkŭrŭ-rayŭ, a voidyŭ.

other places in Bengal.—Raja Chŭndrŭ-rayŭ, of Patŭlee, is said to have built two hundred of these dévalŭyŭs, at each of which two or three hundred people are daily fed. The relict of raja Tilŭkŭ-chŭndrŭ, of Burdwan, erected one hundred and eight temples in one plain, and placed in them as many images of the lingŭ; attaching to them eleven bramhŭns and inferior servants, and endowing the temples with estates to the amount of the wages of the attendants.

Before many temples is seen a roof, supported by pillars, under which portions of the shastrŭs are recited or sung, and at other times animals for sacrifice slaughtered. In general, however, the singing and dancing at the festivals take place under an awning in the open air, near some temple, or near the person's house who bears the expense. The long periods of dry weather in this climate render this practicable; nor would the heat allow of such large assemblies meeting in houses, even if buildings sufficiently large could be constructed. This accounts for the Hindoo temples being so small in the inside: many of them, especially those of the lingŭ, are only large enough to contain the image, the offerings, the utensils of worship, and the officiating priests.

Much of the wealth of the Hindoo kings was formerly expended in building temples, and supporting splendid festivals. At present, those who erect these temples in Bengal are principally the head-servants of Europeans, who appropriate part of their gains to these acts of supposed merit[1].

The expense of erecting one of these temples, if a single

[1] The capitol, or temple of Jupiter Capitolinus, was raised in consequence of a vow made by Tarquinius Priscus in the Sabine war.

room, amounts to about two hundred roopees; and the wages and daily offerings to one image are about three roopees per month. Some give the bramhŭn who officiates twelve anas, and others a roopee monthly, with his food and clothes. Sometimes the offerings are given to him, but in other cases they are presented to the bramhŭns of the village alternately, and the priest has money given him in their stead. These offerings frequently consist of a pound of rice, a pint of milk, half an ounce of sugar, and two plantains. The quantity, however, is not prescribed; and other things are added by the wealthy.

SECT. II.—*Dedication of Temples.*

When a Hindoo has erected a temple, he appoints a day to dedicate it to some god. The following account of the dedication of one hundred and eight temples to Shivŭ, some years ago, at Talitŭ, in the district of Burdwan, by the mother of Tĕjŭsh-chŭndrŭ, the raja of Burdwan, will give an idea of the manner in which this ceremony is performed.

The foundation of these temples being about to be laid, a place was dug in the earth about a cubit square, into which water was poured, and a brick placed in the hole; after which the worship of the household god, (Vishnoo,) of Vŭroonŭ, and the lingŭ, was performed. At the close of the worship, a flower was thrown into the water, the floating of which to the right was considered as a good omen, and decided the point that the temple should be raised on that spot. The following prayer was then addressed to this brick: 'As long as the earth and mountains remain, so long

do thou remain immovable.' After the temples were nearly finished, many bramhŭns and the relations of the queen were invited, and on an auspicious day the ceremony of consecration was performed. An altar was raised before each temple, and four priests chosen for each altar; who, purifying them, performed the worship of the five gods[k], the nine planets, the ten guardian deities of the earth, and of Shivŭ, Vishnoo, and Doorga. To this succeeded the burnt-sacrifice. One hundred and eight officiating priests then celebrated the worship of Shivŭ, while sitting at the doors of the temples. A person, in the name of the queen, next made a present to the builder, and hinted to him that she now wished to consecrate these temples to Shivŭ. The trident of Shivŭ was next worshipped, and fixed on the steeple. The princess then, sitting in an inclosure below the steps of one of the temples, in the presence of one of the priests and her attendants, devoted these temples to Shivŭ, saying, 'O Shivŭ! I present to thee these one hundred and eight temples, made of brick: may I be rewarded with an everlasting residence in heaven.' In making this offering, a number of minute ceremonies took place. The princess next sent one of her relatives to perform the worship of Indrŭ near a bamboo, bearing a trident, with a flag fastened thereto. The same person, after professing to animate one hundred and eight wooden images of the bull, worshipped them, and placed them in the temples thus dedicated. A representative of the princess next walked round the temples three times:—(the princess herself began to perform the ceremonies of circumambulation, but being very corpulent, she resigned it to one of the priests.)—One hundred and eight priests, bringing garlands[l] and the

[k] Brŭmha, Vishnoo, Shivŭ, Gŭnéshŭ, and Sōōryŭ.

[l] At the time of worship the priest always puts upon the image a garland of flowers. This seems to have been practised among other idolaters:

other articles used in worship, now performed the worship of the lingŭ in the temples. At the close of these ceremonies, the princess presented a roopee to each of the four hundred and thirty-two officiating bramhŭns, and one hundred and eight roopees to her own private priest, who also obtained the offerings. She also presented twelve kinds of offerings to Shivŭ, among which were vessels of gold, silver, and other metals,, cloths, &c. An entertainment to the bramhŭns succeeded, and at length the guests were dismissed with presents from among the offerings, or in money, from ten to fifty roopees each bramhŭn. One hundred thousand roopees, it is said, were expended upon these buildings [m].

The ceremonies are nearly similar to the above when idols are dedicated and set up in temples; when pools or trees are consecrated to the public use; when cars are presented to some god; and when a person is finishing the ceremonies of a vrŭtŭ or vow.

SECT. III.—*Endowment of Temples.*

THE worship in some temples is conducted, and the offerings supplied, by the family which has erected the temple; but in others by a hired bramhŭn, who receives

for when the priest of Jupiter came to worship Paul and Barnabas, (Acts xiv. 13.) he brought oxen and garlands. No doubt the latter were intended to be put upon the heads or necks of the apostle and his companion, the persons about to be worshipped.

[m] Téjŭsh-chŭndrŭ has since built one hundred and eight temples at Umbika, and dedicated them to Shivŭ.

monthly wages: the offerings are in general distributed among the bramhŭns of the village.

To a temple particularly celebrated, rich men make grants of houses, sometimes of whole villages; and of lands, orchards, pools, &c. to a large amount; and the produce of these grants is applied to the uses of the temple.

The temple of Radha-bŭllŭbhŭ at Bŭllŭbhŭ-poorŭ, about twelve miles north of Calcutta, has been endowed with lands, houses, &c. to the annual amount of 3,000 roopees, by Raja Nŭvŭ-Krishnŭ; which is divided among sixteen families of bramhŭns.

The temple of Jŭgŭnnat'hŭ at Mŭhéshŭ, about the same distance from Calcutta, has been endowed with lands, &c. to the annual amount of 1,400 roopees, by Raja Anŭndŭ-Chŭndrŭ-Rayŭ.

The temple of Gopēē-nat'hŭ at Ŭgrŭ-dwēēpŭ has been endowed with lands, &c. to the annual amount of 6 or 7,000 roopees, by Raja Krishnŭ-Chŭndrŭ-Rayŭ.

The temple of Jŭgŭnnat'hŭ in Orissa has been endowed by several rich Hindoos: Raja Ram-Krishnŭ-dévŭ gave two villages, the rents of which bring in about 4,000 roopees annually: Nimoo-mŭllikŭ of Calcutta gave daily one roopee, or 365 annually; and his children continue the donation. Other rich men make similar annual presents. It is supposed that not less than 100,000 roopees a year are drawn from the Hindoos by the bramhŭns of this temple.

CHAP. II.

OF THE IMAGES.

THE images of the Hindoo gods are made either of gold, silver, quicksilver mixed with the powder of tin, brass, copper, iron, mixed metal[n], crystal, stone, wood, or clay[o]. The common workmen in gold, silver, brass, &c. make these images.

The images made of gold are generally those of Doorga, Lŭkshmēē, Radha, Krishnŭ, and Sŭrŭswŭtēē; which are kept in private houses, and worshipped daily. These images must not be less in weight than one tolŭ[p]; they are generally three or four.

The image of Shēētŭla is often made of silver, kept in the house, and worshipped daily. It is as heavy as ten or twelve roopees.

The images of Shivŭ only are made of quicksilver and

[n] Containing, as the Hindoos say, eight ingredients, viz. gold, silver, tin, copper, iron, zinc, lead, and brass.

[o] The shastrŭs allow images to be made of no other substances than these. The image of Shŭnee alone is made of iron.

[p] Three tolŭs are rather more than one ounce. At Kidderpoorŭ, adjoining to Calcutta, is a golden image of Pŭtitŭ-pavŭnēē, two cubits high. Near Serampore is a golden image of Jŭgŭdhatrēē, about a cubit and a half high.

crystal. They are very small, and are kept in the houses of the rich, and used for daily worship.

Small brazen images of many of the gods are kept in private houses, and worshipped daily. These are very small, weighing only an ounce or two.

Very small copper images of Sōōryŭ, and of Shivŭ riding on a bull, are preserved in private houses, and worshipped daily.

The images of mixed metal are those of Radha, Doorga, Lŭkshmēē, Shivŭ, &c. The images of any of the gods may be made with this mixed metal; and may be worshipped either in private houses or in temples.

The images of all the gods and goddesses may be made of stone: the greater number are placed in temples; a few small ones are found in private houses. All images of stone are worshipped daily: the greater number are of the lingŭ, or the various forms of Vishnoo. A few exist of the lingŭ nine or twelve cubits high[q]. The mendicant followers of Vishnoo carry small images of Krishnŭ with them in their peregrinations, which are from one to two cubits high. All the stone images in Bengal are of black marble; but there are some at Benares which are white. The sculpture on these stones is in much the same state of perfection as that to be seen in the oldest churches in England. These stones are brought into Bengal from the upper provinces, and cut by men who are to be found in all the great towns, and to whom it is an employment. Some

[q] An image of the lingŭ is set up at Benares, which six men can hardly grasp.

stone images are miraculously found under ground[r]. See vol. i. p. 203.

The nimbŭ[s] tree supplies the images of Vishnoo in his different forms; also of Doorga, Radha, Lŭkshmēē, Shivŭ, Gŭroorŭ, Choitŭnyŭ, &c. None of the wooden images are kept in private houses, but in separate temples. They are generally from one to three cubits in height.

All the images which, after worship, are thrown into the water, are of clay baked in the sun, about four cubits high: the images of the lingŭ, made daily and worshipped, are immediately thrown away. In some places, clay images of Kartikŭ, twenty-one cubits high, are set up, and after the festival committed to the river. The images of Doorga, Siddhéshwŭrēē, Ŭnnŭ-pōōrna, Krishnŭ, Pŭnchanŭnŭ, Shŭst'hēē, Mŭnŭsa, Dŭkshinŭ-rayŭ, &c. are however constantly preserved in temples. The Hindoo potters are the principal god-makers, though many other casts, and even Mŭsulmans, follow this employment. The maker first takes a board, and raises upon it a little frame-work, to which he fastens bamboos covered with straw, for the back-bone, the arms, legs, &c. Round these he lays clay mixed with cow-dung, chaff, and straw, which he suffers to dry. Having made the head of clay, he lays it to dry, and afterwards joins it to the trunk very carefully. He again clothes the body, arms, and legs, with more cow-dung and clay, and covers the whole with a cloth, that it may not crack. When ready, he carries it to the person's house who may have ordered it, and, according to the size, obtains two, four,

[r] An image of Cybele is said to have fallen from heaven into a certain field in Phrygia.

[s] Melia azadarachta.

seven, or eight roopees for it. Sometimes the maker paints it at his own house, which costs two, three, four, or five roopees more.

The evening before the consecration, the person at whose temple this image is to be set up, brings twenty-two different articles, among which are fruits, flowers, gold, silver, rice, a stone, turmeric, sugar, cow-dung, clarified butter, a shell, peas, red powder, &c. With all these things the officiating bramhŭn touches the forehead and other parts of the image, repeating incantations. This is called ŭdhivasŭ, or inviting the goddess to come and dwell in the image. The next day, eyes and a soul (pranŭ) are given. No one reverences the image till this work is done.

When an image of Doorga is to be consecrated, in addition to the above ceremonies, a plantain tree is brought, and bathed either in the house or in the river. At this time the service occupies about an hour: after which the tree is clothed like a woman, with two vilwŭ fruits for breasts; and nine sorts of leaves, smeared with red paint, are hung round the neck. The trees, from which these leaves are taken, are said to have assisted in different wars the deities whose images accompany that of Doorga. The Hindoo shastrŭs make no hesitation in giving tongues to stones, or making trees into soldiers. It may be allowed in a romance; yet the modern Hindoos are silly enough to believe most gravely that all this is the very truth. They say, 'Why not? God can do every thing.'

If a woman, a dog, or a shōōdrŭ, touch an image, its godship is destroyed, and the ceremonies of deification must be again performed. A clay image, if thus defiled, must be thrown away. There are degrees of impurity

imparted by the touch of different animals. Breaking the hand or foot of an image is an evil omen. If an image be unequal in any of its parts, or if the eyes be made to look upwards or downwards, and not straight forwards, something evil will befall the owner. If it be set up with ease, the spectators declare, that the god himself is pleased.

Godship of Images tried.—By performing a ceremony called shora, it is imagined, a person may obtain the power of ascertaining whether the deity dwell in an image or not. In this ceremony, which must be repeated during fifteen days and nights, the devotee bathes an image of the goddess Vipŭrēētŭ-prŭtyŭngira with milk, curds, clarified butter, cow's dung, and cow's urine; worships it, having on red garments; and repeats the initiating incantation of this goddess ten thousand times. In the night, he walks round the image, in a triangular manner, one hundred and eight times, prostrating himself after every circumambulation. On the last day, the ceremonies are continued to a greater extent, and the burnt-sacrifice is added. When such a person bows to an image, if the deity dwell not in it, it will break to pieces. A person of Krishnŭ-nŭgŭrŭ is mentioned as having obtained this power: he bowed to an image of Mŭdŭnŭ-Mohŭnŭ, at Vishnoo-poorŭ; when the image became bent in the neck, and continues so to this day. At Réboona, a village near Balasore, several stone images are said to have been broken by a man named Kalaparhŭ, who bowed to them.

CHAP. III.

OF THE PRIESTS.

THE Poorohitŭ.—Every bramhŭn may perform the ceremonies of his religion. The priest, called a poorohitŭ, is, however, called in to assist in the shraddhŭ, the ten ceremonies called sŭngskarŭ, in those at the offering of a temple, at the different vrŭtŭs, at the festivals, and at a burnt-sacrifice; and he is sometimes called to fast, and bathe, in the name of another. A man of property in some cases, unwilling to fast himself, gives his poorohitŭ a roopee to do it for him; and, in the cold weather, he gives him a fee, to bathe for a month, and perform the ceremonies connected with bathing, instead of himself. Some rich men retain a family priest, who receives the fees and separate presents of cloth, sweetmeats, rice, fruits, &c. as his reward.

Any bramhŭn, who is acquainted with the different formulas of worship, may become an officiating priest. In some cases, one person is priest to a thousand families; but he employs assistants, and gives them a stipulated share of the perquisites. If the priest do not arrive in time, or if he blunder in performing the ceremonies, the person employing him reproves him. When several families have the same priest, and wish to perform certain ceremonies on the same day, the priest is sure to offend, and never fails to be told of his partiality to one family, and neglect of the other. These priests are generally very avaricious, and

take care to have their full share of the presents at the close of a ceremony. The amount of the fees depends upon the ability and generosity of the person who employs the priest; who is not unfrequently very much dissatisfied with what he receives, and complains to others, that 'the duties at such a man's house are very heavy, but that he gives only a very trifling fee, and no more of the offerings than a crow might eat.' This man subsists upon the fees and offerings, engaging in no other employment.

The higher orders despise a bramhŭn who becomes priest to shōōdrŭs, and refuse to eat with him. Such a person can only be priest to one cast, and is called the joiners' bramhŭn, or the blacksmiths' bramhŭn, &c.

The yogēēs, (mostly weavers,) the chandalŭs, and the basket-makers, have priests of their own casts, and not from among the bramhŭns.

The shastrŭs point out the proper qualifications of a poorohitŭ, which are similar to those of a spiritual guide, mentioned in a following article. Some enjoy this office by hereditary succession. When a person, immediately after the performance of a religious ceremony in his family, meets with success in his connections or business, he not unfrequently attributes his prosperity to his priest, and rewards him by liberal presents. On the other hand, if a person sustain a loss after employing a new priest, he lays it at the door of the priest. If at a bloody sacrifice the slayer happen to fail in cutting off the head at one blow, the priest is blamed for having made some blunder in the ceremonies, and thus producing this fatal disaster.

The Acharyŭ.—The person who taught the védŭs used

to be called acharyŭ; and at present the bramhŭn, who reads a portion of them at the time of investiture with the poita, is called by this name; as well as the person who reads the formularies at a sacrifice. This latter person is generally the poorohitŭ, but he then assumes the name of acharyŭ. A considerable number of bramhŭns are qualified to discharge the duties of an acharyŭ; and any one thus qualified may perform them, without any previous consecration or appointment. Twenty or thirty roopees is the amount of the fee of the acharyŭ at festivals.

The Sŭdŭshyŭ.—The Sŭdŭshyŭ regulates the ceremonies of worship, but is not employed on all occasions: he is however generally engaged at the festivals; at the first shraddhŭ after a person's death; at the dedication of images, temples, flights of steps, ponds, &c. At the reading of the pooranŭs also he attends, and points out where the reading or the copy is defective. He receives a fee of ten or fifteen roopees, and sometimes as much as one hundred and fifty. On extraordinary occasions, five or ten sŭdŭshyŭs are employed.

The Brŭmha sits near the fire at the time of a burnt-offering, and supplies it with wood. The fee to this person is five roopees in cases where the Sŭdŭshyŭ receives fifteen; to which is added a gift of rice, &c.

The Hota throws the clarified butter on the fire in the burnt-offering, repeating the proper formulas. He receives the same fee as the acharyŭ.

The four last-mentioned persons divide the offerings presented to Ŭgnee, and are worshipped at the commencement of a sacrifice; when rings, poitas, clothes, seats of

cloth, or wood, pillows[a], awnings, brass and copper vessels, &c. are presented to them.

The Hindoo priests wear their usual dress during the performance of any ceremony.

Other priests.—A number of persons are employed as assistants to the priests: as, the Vuroo, who gathers flowers to present to the image, sweeps the temple, &c. The person who buys and collects the things for the offerings is called Ŭdhikarēē; he who performs the ceremonies of worship is called Pōōjŭkŭ; he who cooks for the image, Pachŭkŭ; he who recites the pooranŭ in an assembly is called Pat'hŭkŭ; he who holds the book and corrects the reading and the copy, Dharŭkŭ; he who hears the words, as the representative of the person who is to enjoy the merit arising from the hearing of these stories, is called Shrota; and he who repeats in the evening the meaning of what has been read in the day, Kŭt'hŭkŭ.

[a] The rich Hindoos sit with a large pillow placed at their backs.

CHAP. IV.

OF THE WORSHIP IN THE TEMPLES.

THE daily ceremonies in the temples erected in honour of Shivŭ are as follows:—In the morning the officiating bramhŭn, after bathing, enters the temple[a] and bows to Shivŭ. He then anoints the image with clarified butter or boiled oil[b]; after which he bathes the image with water which has not been defiled by the touch of a shōōdrŭ, nor of a bramhŭn who has not performed his ablutions, by pouring water on it, and afterwards wipes it with a napkin. He next grinds some white powder in water, and, dipping the ends of his three fore-fingers in it, draws them across the lingŭ, marking it as the worshippers of Shivŭ mark their foreheads. He next sits down before the image, and, shutting his eyes, meditates on the work he is commencing; then places rice and dōōrva grass on the lingŭ; next a flower on his own head, and then on the top of the lingŭ; then another flower on the lingŭ; then others, one by one, repeating incantations: he then places white powder, flowers, vilwŭ leaves, incense, meat offerings, and a lamp before the image; also some rice and a plantain: he next repeats the name of Shivŭ, with some forms of praise; and at last prostrates himself before the image. These ceremo-

[a] Pulling off his shoes at the bottom of the steps.

[b] The Greeks used to smear the statues of their gods with ointments, and adorn them with garlands.

nies, in the hands of a secular person, are concluded in a few minutes; a person who has sufficient leisure spends an hour in them. In the evening the officiating bramhŭn goes again to the temple, and after washing his feet, &c. prostrates himself before the door; then opening the door[c], he places in the temple a lamp, and, as an evening oblation, presents to the image a little milk, some sweetmeats, fruits, &c. when, falling at the feet of the image, he locks the door, and comes away.

At the temple of Shivŭ, on the 14th of the increase of the moon in Phalgoonŭ, in the night, a festival in honour of Shivŭ is kept: the image is bathed four times, and four separate services are performed during the night. Before the temple, the worshippers dance, sing, and revel all night, amidst the horrid din of their music. The occasion of this festival is thus related in the Bhŭvishwŭ-pooranŭ:—A bird-catcher, detained in a forest in a dark night, climbed a vilwŭ tree under which was an image of the lingŭ. By shaking the boughs of the tree, the leaves and drops of dew fell upon the image; with which Shivŭ was so much pleased, that he declared, the worship of the lingŭ on that night should be received as an act of unbounded merit.

The worship at the temples in honour of the different forms of Vishnoo, is nearly the same as that at the temples of the lingŭ. Very early in the morning the officiating bramhŭn, after putting on clean apparel, and touching the

[c] It is reported of some Hindoo saints, that when they went to the temple to awake the god, while repeating the words of the shastrŭ used on these occasions, the doors always flew open of themselves; reminding us of the European superstition, that 'the temple of Cybele was opened not by hands, but by prayers.'

purifying water of the Ganges, comes to the temple to awake the god. He first blows a shell and rings a bell; then presents water and a towel, and mutters certain prayers, inviting the god to awake, &c. The offerings made to the forms of Vishnoo are much greater in quantity than those presented to Shivŭ. About noon, fruits, roots, soaked peas, sweetmeats, &c. are presented to the image; and after this, that which answers to the English idea of dinner, consisting of boiled rice, fried herbs, spices, &c. Vishnoo neither eats flesh, fish, nor fowl. After dinner, betle nut, &c. in leaves of the betle vine, are given to be chewed. The god is then left to sleep, and the temple is shut up. While he sleeps the bramhŭns eat the offerings. In the evening, curds, butter, sweetmeats, fruits, &c. are presented, and at this hour people come to the temple to look at the god and make their obeisance. After the setting of the sun, a lamp is brought into the temple, and a small quantity of milk, sweetmeats, &c. are offered. The priests wave a lamp of five lights before the image, ring a small bell, present water to wash the mouth, face, and feet, and a towel[d]. After the offerings have continued before the god about ten minutes, they are withdrawn, as well as the lamp, and the god is shut up in the dark all night.

[d] When I enquired into the meaning of these ceremonies, I was informed, that they were in imitation of the service paid to Krishnŭ when he used to return from tending the cattle:—water to wash himself, a towel, lights to examine where the thorns had entered his feet or any other parts of the body, a bell to testify their joy that he was arrived in safety, and some food to refresh him after the fatigues of the day in following the herds.

BOOK III.

OF THE STATED PERIODS OF WORSHIP, AND VARIOUS DUTIES AND CEREMONIES.

CHAP. I.

OF THE TIMES OF WORSHIP.

SECT. I.—*Lunar Days.*

THE eighth, eleventh, fourteenth, and fifteenth lunar days, both of the increase and decrease of the moon in each month, are considered as fortunate days. At the full moon in Asharhŭ, Kartikŭ, Maghŭ, and Voishakhŭ, religious ceremonies are peculiarly meritorious, especially gifts to learned bramhŭns; but on the third lunar day in Voishakhŭ, their merit is imperishable. Bathing in the Ganges on the tenth lunar day in Jyoisht'hŭ, is extremely meritorious. The second lunar day in Asharhŭ, and the eleventh in Shravŭnŭ, are auspicious times for religious ceremonies. The performance of the shraddhŭ during the decrease of the moon in Bhadrŭ is a work of great merit. On the seventh, eighth, and ninth lunar days of Ashwinŭ, the eleventh in Kartikŭ, the fifth lunar day in Maghŭ, the thirteenth in Phalgoonŭ, and the seventh in Choitrŭ, and at the full moon in Poushŭ, very great benefits flow from religious acts. On all these days the Hindoos are particularly occupied in the different ceremonies of their religion.

SECT. II.—*Weekly Ceremonies.*

Some Hindoos fast every Sunday, and perform the worship of their guardian deity Sōōryŭ. Others, to fulfil a vow, fast on a Monday[a], performing the worship of Shivŭ. Others, who suppose themselves to be under the baneful influence of the planet Saturn, fast on a Saturday, and endeavour to propitiate this god by acts of devotion.

SECT. III.—*Monthly Ceremonies.*

The Shyama festival is held monthly by certain Hindoos. The shraddhŭ should be repeated monthly. Some persons, not able to attend to the weekly ceremonies connected with their vows, perform them monthly.

SECT. IV.—*Annual Festivals.*

The festivals of Doorga, Shyama, Jŭgŭddhatrēē, Kartikŭ, Mŭhish-mŭrdinēē, Rŭtŭntēē, Ŭnnŭ-pōōrna, Phŭlŭharēē, Shivŭ, Krishnŭ, Gŭnéshŭ, &c. are held annually. Two festivals of Shivŭ and nine of Krishnŭ are annual.

The following account of the Hindoo festivals in each month of the year is taken from the Tit'hee-tŭttwŭ:—

[a] It is rather singular, that both in the European and Hindoo mythology the two first days of the week should be called after the same gods; Rŭvee-varŭ, Sunday, from Rŭvee, the sun; and Somŭ-varŭ, Monday, from Somŭ, the moon.

Voishakhŭ.—On the third lunar day, (the anniversary of Gŭnga's descent,) the worship of Gŭnga, of the mountains Koilasŭ and Himalŭyŭ, of Bhŭgēērŭt'hŭ, and of Shivŭ. On the twelfth lunar day the bathing and worship of Vishnoo.

Jyoisht'hŭ.—On the tenth lunar day, (the anniversary of the birth of Gŭnga,) the worship of Mŭnŭsa, and of the nagŭs, (serpents.) At the full moon, the bathing of Jŭgŭnnat'hŭ; and on the fourteenth of the wane of the moon, the worship of the goddess Savitrēē.

Asharhŭ.—On the second lunar day, the drawing of Jŭgŭnnat'hŭ's car, with the worship of this god, and of Bŭlŭramŭ and Soobhŭdra. On the tenth, the return of the car, and the worship of these three gods. The next day is the anniversary of Vishnoo's lying down to sleep.

Shravŭnŭ.—At the full moon, the dolŭ festival. On the eighth of the wane, (the anniversary of the birth of Krishnŭ,) the worship of this god, of his father, Jŭshoda, Rohinēē, Chŭndika, Bŭlŭramŭ, Dŭkshŭ, Gŭrgŭ, Brŭmha, Lŭkshmēē, and Shŭst'hēē.

Bhadrŭ.—On the seventh lunar day, the worship of Shivŭ and Doorga; and on the seventh, the worship of Mŭnŭsa, before small sheaves of dōōrva grass. On the twelfth, the worship of Indrŭ, before a kind of flag-staff made with a tree called dŭmŭnŭ. On the fourteenth, the worship of Ŭnŭntŭ. The shraddhŭ is performed every day during the wane of the moon.

Ashwinŭ.—From the first to the ninth lunar day, the worship of Doorga. At the full moon, the worship of

Lŭkshmēē, and the game of Chŭtoorajee; and on the last day of the moon, the Shyama festival.

Kartikŭ.—On the first lunar day, the worship of king Bŭlee; and on the second that of Yŭmŭ, and the feasting of own brothers by their sisters [b]. On the eight, the worship of Gŭroorŭ; and on the ninth, that of Jŭgŭddhatrēē. At the full moon, the rasŭ festival, and the worship of Shyama before a picture. At the entrance of the sun into a new sign, or on the last day of Kartikŭ, the worship of Kartikŭ.

Ugrŭhayŭnŭ.—On the sixth lunar day, the worship of Kartikŭ; and on the seventh, eighth, and ninth, that of Mŭhishŭ-mŭrdinēē. On the fourteenth that of Goŭrēē; and on the seventh of the wane of the moon, the offerings to the dead.

Poŭshŭ.—On the eighth of the decrease of the moon, the offerings to the dead. On the fourteenth, the Shyama festival.

Maghŭ.—On the fourth, the worship of Goŭrēē; on the fifth, that of Sŭrŭswŭtēē, and of the inkstand; on the sixth, that of Shŭsht'hēē; on the seventh, that of Sōōryŭ; and on the eighth, that of Bhēēshmŭ. On the eighth of the decrease of the moon, the offerings to the dead; and on the fourteenth, the anniversary of the rise of the lingŭ.

[b] The smrĭtee shastrŭs ordain this custom. The manner of keeping it is as follows:—The sisters mark the foreheads of the brothers with white powder, and present them with garments, poitas, &c. and provide a great feast. It is said that Yŭmŭ and his sister Yŭmoona established this custom.

Phalgoonŭ.—On the eighth, the worship of Mŭngŭlŭ-chŭndika; and at the full moon, the dolŭ festival.

Choitrŭ.—On the sixth, the worship of Kartikŭ; on the eighth, that of Vishnoo with ŭshokŭ flowers; on the ninth, the anniversary of the birth of Ramŭ. On the seventh, eighth, and ninth, the worship of Doorga; and on the ninth, that of Ŭnnŭ-pōōrna. On the fourteenth, the worship of Kamŭ-dévŭ. On the thirteenth of the decrease of the moon, the worship of Gŭnga. On the entrance of the sun into a new sign at the close of this month, the presenting of water, rice, &c. to bramhŭns.

SECT. V.—*Daily Ceremonies.*

The shastrŭs prescribe daily duties towards the gods, deceased ancestors, strangers, and the cow. The worship of Vishnoo, before the shalgramŭ; of Shivŭ, before the lingŭ; of a person's guardian deity, before the shalgramŭ or water; and of any image constantly preserved, is performed daily. If the family of a bramhŭn, where such an image is set up, has become unclean by the death of one of its members, or by any other cause, they do not omit the daily worship, but invite another bramhŭn to perform the ceremonies. Sometimes a person makes a vow to perform for a certain time the daily worship of Vishnoo, Shivŭ, and his guardian deity. Bathing also, and repeating the names of the gods, with or without a bead-roll, especially the name of a person's guardian deity, are acts of daily worship. The daily shraddhŭ is performed by very few; but at the time of bathing, in the ceremony called tŭrpŭnŭ, the Hindoos pour out water from a copper vessel, or from their hands, for

their deceased ancestors. Some religious acts are performed daily for three or four months together: as during the time of Vishnoo's sleeping, (viz. from the twelfth or fifteenth of the moon in Ashaṛhŭ, to the twelfth or fifteenth in Kartikŭ,) a person vows that no razor shall come on his head; that he will abstain from flesh, fish, salt[c], peas, oil, curds not made at home, &c.; that he will not visit at the house of a shōōdrŭ, nor eat there nor any where else more than once a day. During this period he engages particularly to attend to his daily duties, as bathing, repeating the name of his god, &c.

Agreeably to the directions of the Anhikŭ-tŭttwŭ, the daily duties of a bramhŭn, walking in strict conformity to the rules of his religion, are as follow:—

He must divide the day, from five o'clock in the morning till seven at night, into seven equal parts. The duties of the first part are thus described:—first, awaking from sleep, and rising up in his bed, he must repeat the names of different gods and sages, and pray that they would make the day prosperous. He must then repeat the name of Ŭrjoonŭ, and pray to him, that whatever he may lose during the day may be restored to him[d]; and then the names of any persons celebrated for their religious merit. Next the names of Ŭhŭlya[e], Dropŭdēē[f], Sēēta[g], Tara[h], and Mŭn-

[c] Rock salt may be eaten.

[d] It is said that when Urjoonŭ was king, there were no robberies; or if such a thing did happen, by repeating his name, the loser was sure to find his property again.

[e] The wife of Goutŭmŭ: she was guilty of adultery with Indrŭ.

[f] The wife of Yoodhishṭ'hirŭ and his brothers.

[g] The wife of Ramŭ.

[h] The wife of Balēē and Soogrēēvŭ, two monkies.

dodŭree[i]. After this, he must meditate with his eyes closed on the form of his spiritual guide, and worship him in his mind, repeating these two incantations: 'Oh! * * * *! according to thy commands I descend from my bed.'—'Oh! * * * *! I know what is right, but I do it not: I know what is wrong, but I forsake it not. But do thou reside within me, and whatever thou commandest I shall do.' Then follows another incantation, and obeisance to Hŭree. He now descends from his bed, placing first his right foot on the ground. On going out, if he see a Shrotriyŭ bramhŭn, a beloved and excellent wife, fire, a cow, an Ŭgnihotrēē bramhŭn, or any other bramhŭn, the day will be auspicious. If he see a wicked or naked person, a wretched woman, distilled spirits, or a man with a great nose, the day will be inauspicious. By repeating the names of Kŭrkotŭkŭ[k], Dŭmŭyŭntēē[l], Nŭlŭ[m], and Ritoopŭrnŭ[n], no quarrel will arise during the day. He must then, after discharging wind, washing his mouth, &c. go at least a hundred and ten yards from his house into the field; and taking water, choosing a clean place, scattering some grass to the S. W. tying a turban round his head, remaining silent, with his face to the north, refraining from spitting, and holding his breath, perform the offices of nature. His poita must remain on his right ear till he has washed his hands. It is unlawful to attend to the offices of nature on a road, in the shade, where cattle graze, in the fire, or water, in a ploughed field, where dead bodies are burnt, upon a mountain, on the ruins of a temple, on an ant-hill, in a ditch, or by the side of a river[o]. After this, he must go to a more clean

[i] The wife of Ravŭnŭ. [k] A serpent. [l] The wife of king Nŭlŭ.
[m] A king. [n] Another king.

[o] So little is this regarded, that almost all the lower orders of Hindoos go to the Ganges.

spot, and taking some good earth, cleanse the left hand ten times, then both hands seven times, and the back of the left hand six times; then his nails; then wash his hands; each foot three times; and then rince both feet. If he perceive any evil smell remaining on his hands or feet, he must wash them again. If the bramhŭn have no water-pot, he must wash himself in this manner in a common pool or river, and take care that he come out of the water clean. His water-pot must neither be of mixed metal, copper, nor gold: an earthen pot must be thrown away as soon as used. If the pot be of brass or silver, he must scour it well after he return. If a bramhŭn attend not to these modes of cleansing, all his other religious actions will be void of merit [p].

The bramhŭn must next attend to his morning ablutions. Taking a dry towel, he must go to a pool or river, and placing the cloth on the ground, wet his feet and hands; then perform achŭmŭnŭ, by taking up water in the palm of his right hand three times, and drinking it as it runs toward his wrist; then with his right hand touch his lips, nose, eyes, ears, navel, breast, forehead, and shoulders, repeating an incantation; wash his hands again, and perform achŭmŭnŭ, repeating an incantation; then sitting to the N. or E. before sunrise, cleanse his teeth with the end of a green stick [q], about six or seven inches long. If he clean his

[p] One of the things, in the conduct of Europeans, which gives most offence to the Hindoos, is the omitting these modes of cleansing.

[q] On the 1st, 6th, 8th, 10th, and 14th days of the increase and wane of the moon, and at the full and new moon; on the last day of the calendar month; on a fast day, and on the day of performing a shraddhă; it is unlawful for a bramhŭn to clean his teeth with a stick. If he should do this on these days, he will sink into a dreadful hell. *If the Bible had laid down rules and penalties like these, what occasion for ridicule to unbelievers!*

teeth after sunrise, in the next birth he will be born an insect feeding on ordure. He must now wash from his face the mark on his forehead made the day before; then scrape and wash his tongue, taking care that the blood does not flow. If in cleansing his teeth he should make them bleed, he becomes unclean, and is disqualified for performing any religious ceremony on that day. If, however, he make his teeth bleed by the side of the Ganges, he does not become unclean.

He must next gather flowers for worship on the banks of a pool or river. If any one forbid him, he must willingly desist; if any are given him by a bramhŭn, he must receive them; but not if a shōōdrŭ offer them: if a person have them to sell, he must give him what he asks. If in carrying these flowers to the side of the water, a person of mean cast touch them, or he touch any unclean thing, he must throw them away. If a person of any cast make a bow to him while the flowers are in his hand, he must also throw them away[r].

Returning to the river, and sitting in silence, he must rub himself all over with mud; then descending into the river as high as his breast, with his face towards the east or north, he must repeat certain incantations, by which (in his imagination) all other sacred rivers will flow into that in which he stands, as well as all other holy places; he must

[r] The meaning of this is, that the sin of the person who made the bow being transferred to the bramhŭn, the sin, instead of entering the fire said to lodge in a bramhŭn's hand, by which it would be consumed, enters the flowers, and they thereby become unclean. If a bramhŭn, with flowers in his hand, meet a shōōdrŭ who is ignorant of the rules of the shastrŭ, he forbids him to bow to him; but in general the lower orders know this custom.

afterwards repeat many incantations, and perform moodra, viz. certain motions by twisting his fingers into several curious shapes; then, dividing his hair behind, and bringing it into his hands before, with his thumbs he must stop his ears; with the three first fingers of each hand cover his eyes, and with his two little fingers his nostrils, and then immerse himself three or four times; then with his hands joined throw up water to his head; then repeat other incantations; then, taking up water with his joined hands, he must offer it three times to the sun; then washing his body, and repeating certain prayers, that he may ascend to some heaven, or receive some temporal good, he must again immerse himself in the water. After this he must ascend to the side of the river, and wipe his body with a towel; then repeat certain forms of praise to Gŭnga, Sōōryŭ, Vishnoo, and other gods; then put dry and newly-washed cloth round his loins; and sitting down cleanse his poita by rinsing it in the water; then taking up some earth in his hand, and diluting it with water, put the middle finger of his right hand in this earth, and make a line betwixt his eyes up to the top of his forehead; then draw his three first fingers across his forehead; make a round dot with his little finger in the centre at the top of his head, another on the upper part of his nose, and another on his throat; then with his three first fingers make marks across his breast and arms; then make dots on his sides, and another on the lower part of his back. After this he must take up water in his right hand three times, and drink it.

To this succeeds the morning sŭndhya, in which the person must offer many prayers; pour out water to different gods; repeat certain forms of praise in honour of the sun, which he must worship; and repeat the gayŭtrēē: then take

up water with his kosha[a], and pour it out to his deceased ancestors; after which he must return home, and read some part of the vĕdŭ[b].

After this, if the bramhŭn be a house-keeper, he must seek the provisions for his family for the day. If he be diligent in discharging social duties, he will obtain heaven; but if not, he will sink into hell.

About eleven o'clock, taking the flowers, his kosha and kooshee, some seeds of sesamum, leaves of the vilwŭ tree, blades of the kooshŭ grass, and a towel, he must proceed to the river. Placing these things by the side of the river, he must prepare a place for worship; take some proper earth, and cleanse it, so that neither insects, hair, nor any thing impure remain; and then make the earth into a ball, lay it down, and wash his own body, rubbing himself with his towel. Then he must descend into the water up to the middle, and perform his ablutions as in the morning. After bathing, he must ascend to the side, wipe himself, put on a dry piece of cloth, (not a black one;) sit with his face to the east or north; tie a lock of hair into a knot, and having repeated a prayer, the whole of his hair in a knot; mark his forehead as in the morning; then perform the ceremony called achŭmŭnŭ; and then the sŭndhya. After this he must make an image of the lingŭ with the pure earth which he has prepared; and laying it aside, descend into the water, or sit by it, and pour out water (containing a few seeds of the sesamum) from his kosha to three or four of the gods, repeating incantations: then to certain

[a] A small copper cup. Another still smaller is called kooshee.

[b] If at this time he copy a part of any of the shastrŭs, and present it to some bramhŭn, he will receive everlasting happiness.

sages, and deceased ancestors, viz. to three generations on the father's and three on the mother's side, (males.) If a bramhŭn do not present drink-offerings to deceased relations, all his works of merit lose their virtue.

The next thing is the act of worship, (pōōja;) in which the bramhŭn must sit with his face to the north, and placing the lingŭ towards the same point, bathe it by sprinkling it with water; then, closing his eyes, sit for some time in the act of meditation, (dhyanŭ;) after which, placing some flowers on his own head, he must perform the worship of Shivŭ; then meditate on the image, and placing flowers on the lingŭ, repeat other incantations, to communicate a soul (pranŭ) to the lingŭ; then another prayer to bring Shivŭ himself into his presence; and then perform a ceremony called yonee-moodra, which consists of five curious motions with the hands; then he must offer to the lingŭ a morsel of silver or gold; or, if he be poor, water, reading a prayer. He must after this offer water for the god's feet; also a little dry rice, and a few blades of dōōrva-grass, with a prayer; then a number of raw vegetables. He must next repeat the name of Shivŭ a certain number of times; offer water, and repeat an incantation, (offering water or flowers,) and worship Shivŭ in his eight forms [x], repeating eight incantations; then follow forms of praise in honour of Shivŭ, during which he must prostrate himself before the lingŭ; and afterwards make a drumming noise with his thumb or fingers on the right cheek, and beat against his sides with his arms. If he has been worshipping by the side of the Ganges, he must throw the lingŭ into the river; or if by the side of a pool or any other river,

[x] These eight forms of Shivŭ are representatives of the earth, water, fire, air, space, sacrifice, the sun, and the moon.

he must throw away the lingŭ on the land. To this should succeed the worship of Vishnoo before the shalgramŭ, or before water. Next that of Sōōryŭ, Ŭgnee, Doorga, Brŭmhā, the gayŭtrēē, the spiritual guide, the nine planets, the ten guardian deities of the earth, and lastly of the person's guardian deity. The offerings in this last act of worship are the same as in the worship of the lingŭ, but the prayers are more numerous.

When all these ceremonies have been performed by the side of a pool, or a river, the worshipper, having presented the burnt-offering, must return to his house, perform the daily shraddhŭ, and offer to the gods plantains, dry rice, peas, sweetmeats, cocoa nuts, &c.

The day's work must be closed by entertaining severa poor bramhŭns, or other guests who may be in his house. If no guests should arrive, about three o'clock in the afternoon he must sit down to dinner; which may consist of boiled rice, fried fruits, split peas, greens, sour curds, or milk, but neither fish nor flesh. First, he must offer the whole food to his guardian deity, sprinkling water on the rice, and repeating incantations; and then put morsels of the different articles of his food in five places on a clean spot; which, after sprinkling with water, he must offer to the five winds, Nagŭ, Kōōrmŭ, Krēēkŭtŭ, Dévŭ-dŭttŭ, and Dhŭnŭn-jŭyŭ. After this, drink a little water, repeating an incantation; and then put a little rice into his mouth with his right hand at five different times, and repeat incantations, containing the names of five airs which the Hindoos say are lodged in the body; he may then, remaining in silence, finish his repast; afterwards drink a little water, wash his hands and mouth, and cleanse his teeth. After washing his feet, he must sit upon a mat of kooshŭ-grass,

and chew betle-nut, mixed with some or all of the following articles; lime, treacle, catechu, cardamums, cloves, nutmeg, mace, camphor, coriander seed, &c. Before he begins to chew the betle, he must offer it with prayers to his guardian deity. If he do not chew betle, he must eat fruit of the terminalia citrina, and repeat the name of Vishnoo once.

To this must succeed the evening sŭndhya, either in his own house or by the side of the river. The ceremonies are the same as those already described. After this, repeating the name of his guardian deity during two hours, he may take a little refreshment, as sweetmeats, milk, plantains, curds, or something of the same nature; and about ten retire to rest.

At present, those bramhŭns who live without secular employment spend about four hours daily in worship; an hour in the morning, two at noon, and one in the evening. Such a person's first act in the morning, as he rises, is to repeat the name of his guardian deity; after which he goes into a field with a pan of water, and returning, bathes; then taking the water of the Ganges, he sits down in his house, or by the river, and pours out drink-offerings to his deceased ancestors; repeats certain forms from the védŭ, the meaning of which he himself does not understand; worships Shivŭ with the usual forms of praise, as, 'Oh! Shivŭ! thou art every thing; thou unitest all the gods in thyself; thou canst do all things,' &c. during which he offers with proper forms water, flowers, &c. to the god; and then repeats for some time the name of his guardian deity. At noon, after bathing, he repeats certain forms from the védŭ; and worships Shivŭ, his guardian deity, and other gŏds, with the usual forms and offerings; pours out drink-offerings to

deceased ancestors, and repeats the name of his guardian deity. At this time, the worshipper prays for any thing he may be anxious to obtain, as the health of his child, a lucrative situation, &c. but this is done only when sickness, poverty, or any other necessity, forces a person to express his complaints to his god. The worship in the evening is similar to that in the morning.

Bramhŭns in employment unite the first and second services together in the morning, and finish the whole in half an hour; confining themselves to the repetition of the name of their guardian deity, the forms from the védŭ, including the gayŭtrēē, and pouring out a drink-offering to deceased ancestors. Most of these persons omit the evening service altogether.

Though these ceremonies are in general performed in the house, the family do not unite in them: during their performance, the family business is transacted, and the children play as usual; the worshipper himself not unfrequently mixes in conversation, or gives directions respecting matters of business. The children sometimes sit as spectators, so that by the time they grow up, they learn the different forms of daily worship.

The women, though not allowed to touch a consecrated image, (beasts, women, and shōōdrŭs are forbidden,) worship the gods daily in their own houses, or by the river side, (repeating certain forms from the Tŭntrŭ shastrŭs,) before an earthen image of the lingŭ, or the water of the Ganges: if they should worship before a consecrated image, they must keep at a respectable distance from the idol. Some merely repeat a few forms while standing in the water, bow to the god without an image, and thus finish the religion

of the day; others spend half an hour in these ceremonies, and females who have leisure, an hour or more.

The shōōdrŭs in general repeat the name of their guardian deity while bathing, and this comprises the whole of their daily religion: yet rich men of the lower casts spend an hour in religious ceremonies, in the house or by the side of the river.

As there is nothing of pure morality in the Hindoo writings, so in the ceremonies of this people nothing like the rational and pure devotion of a Christian worshipper is to be found. In performing their daily duties, as might be expected from a ritual possessing little meaning and no interest, the Hindoos are sometimes precise, and at other times careless; muttering forms of praise or prayer to the gods, while their attention is drawn to every surrounding object. To expect that services like these would mend the heart, is out of the question.

CHAP. II.

APPOINTED RITES AND CEREMONIES.

SECT. I.—*Form of Initiation into the Hindoo Religion.*

EVERY Hindoo receives an initiating incantation from some bramhŭn[a], who then becomes his spiritual guide, (gooroo:) the principal thing in this incantation is the name of some god, who becomes his (ishtŭ) chosen deity, and by repeating whose name he is to obtain present and future happiness.

When the ceremony of initiation is to be performed, an auspicious day is chosen, which is preceded by a fast. On the morning of the day appointed, the disciple bathes; after which, entreating the priest to sit down, he presents him with some cloth, kourees, betle-nut, and a poita: after which he performs the ceremony called sŭnkŭlpŭ, in doing which he first takes in his joined hands a small copper dish, with some water in it; lays a plantain, some flowers, sesamum, kooshŭ-grass, rice, &c. upon it; and then says, 'For the removal of all my sins, and to obtain happiness after death, I take the incantation from my gooroo.' The gooroo then performs, at some length, the worship of the god whose name is to be given; to which succeeds the

[a] There are some rare examples among the poor, of persons who never receive the initiatory incantation.

burnt-offering. He next thrice repeats, in the right ear of the disciple, the incantation: after which the disciple presents a fee of from one to twenty roopees, and worships the feet of the gooroo, presenting sweetmeats, cloths, flowers, fruits, and other offerings commonly presented to the gods. He next repeats certain forms, and in his meditation brings into his mind that his spiritual guide is in fact his guardian deity, from whom he is to receive salvation. Another fee is then given; after which the disciple drinks the water in which the gooroo's feet have been washed, and prostrates himself at his feet; when the spiritual guide, putting his right foot on his head, and stretching forth his right hand, gives him a blessing. The gooroo is then feasted, with other bramhŭns. Two or three persons only are permitted to be present at this ceremony.

The above incantation is called vēējŭ mŭntrŭ[b]. It generally consists of a single sound: as, when it is to be taken from the name of a god, a consonant is taken out of this name, and a vowel added to it: thus, when Krishnŭ is about to become the chosen god of a person, the gooroo takes the consonant k, and adds to it a, or oo, or some other vowel, and then the mŭntrŭ becomes ka, or koo. Very frequently the sound ŭng is united to a consonant, to form the initiating incantation, of which there are many specimens in the Tŭntrŭ-sarŭ. It is probable that no meaning was ever intended to be attached to these sounds.

[b] The original incantation, or that which gives rise to works of merit, wealth, the desire of happiness, and absorption.

SECT. II.—*Duties of a Disciple to his Spiritual Guide, (Gooroo.)*

The following article respecting the qualifications of a gooroo, is taken from the Tŭntrŭ-sarŭ:—A spiritual guide must be free from the following faults: he must not be subject to his passions, so as to become an adulterer, a thief, &c.; be born of a good family; possess suavity of manners; be attentive to religious duties; honourable in the eyes of others; always keep his body pure; be ready in religious ceremonies; faithful in the discharge of the duties of his cast; wise, able to keep in order as well as to cherish his disciples; learned in the shastrŭs, &c. From a gooroo thus qualified it is proper to receive the initiatory rites. A person who is a glutton, who has the leprosy, is blind of one or both eyes; very small in stature, or who has whitlows; whose teeth stand out; who is noisy and talkative; subject to his wife; or whose toes or fingers are unnaturally unequal, or of an improper number; an asthmatic person, or in other respects diseased, is disqualified.

The following are the duties of a disciple to his preceptor, as given in the Tŭntrŭ-sarŭ:—A disciple must be docile; keep his body pure; be obedient in receiving all that the shastrŭs make known; be capable of understanding what he is taught, &c. If the disciple consider his gooroo as a mere man, and not the same as his guardian deity, he will sink into misery. A pupil must worship his father and mother, as those who gave him birth; but he must honour his gooroo in a superior degree, as he who rescues him from the path of sin, and places him in the way of holiness; the gooroo is in fact the disciple's father, mother, and god; if even Shivŭ be offended with a disciple, his gooroo is able to

deliver him. The disciple must promote the welfare of his gooroo by all his actions; if he injure him, in another birth he will become a worm feeding on ordure. If a disciple renounce the initiating incantation, he will die; if he reject his gooroo, he will become poor; if both, he will fall into the hell Rouráwů; if he, leaving his guardian deity, worship another god as his guardian deity, he will sink into torments. A disciple must honour his gooroo's son and grandson as he honours the gooroo. Whether the spiritual guide be learned or ignorant, a vile or a holy person, a disciple has no other resource, no other way to happiness, but his gooroo. Other shastrůs prescribe, that the disciple shall make prostration to the gooroo three times a day, if he live in the same village, viz. in the morning, at noon, and in the evening. If he meet him at any time, he must prostrate himself at his feet, and receive his blessing. When a gooroo dies, a disciple becomes unclean.

When the gooroo arrives at the house of a disciple, the whole family prostrate themselves at his feet, and the spiritual guide puts his right foot on the heads of the prostrate family. One of the family washes his feet, and all afterwards drink some of the dirty water with which his feet have been washed; the water which remains is preserved. Others present to him flowers, or anoint his body with oil, or bathe him by pouring water on his head. After they have all bathed, they again worship the gooroo's feet, by presenting flowers, sweetmeats, &c. repeating incantations. The gooroo is then entertained. Of the little that he leaves, each one seizes a morsel with eagerness. At length he departs with presents according to the disciple's ability. Some give a piece of cloth, others from one to ten roopees. The disciple sometimes sends presents to his gooroo's house.

As a proof how rigidly many of the Hindoos adhere to the commands of the shastrŭ on this subject, it may not be amiss to record the following circumstance:—In the year 1804, Hŭree-Tŭrkŭ-Bhōōshŭnŭ, a bramhŭn of Calcutta, aged about 60, was carried to the river side, at the point of death; and while there one of his disciples, Ŭbhŭyŭ-chŭrŭnŭ-Mitrŭ, a kaist'hŭ, went to see him. The disciple asked his dying gooroo if there was any thing that he wished from him. The gooroo asked him for 100,000 roopees. The disciple hesitated, and said he could not give so much. The gooroo then asked him what he was worth. He said, he might be worth about 100,000, but it was not all in roopees. The gooroo asked him to give his children half this sum. This the disciple surrendered; and then asked him what else he could do for him. He pretended not to want any thing else, but his youngest son then present was in want of a pair of gold rings for his wrists, and which he had been unable to give him. The disciple had a son standing near who had on a pair. These rings, worth about five hundred roopees, were immediately taken off, and put on the wrists of the old gooroo's son. The disciple again asked what else he could do for him. The gooroo requested him to give his eldest son a piece of ground in Calcutta. He gave it. This land was worth twenty thousand roopees. The disciple again asked, if there was any thing further he could do to please him. The old fellow made apologies, but at length requested him to make a present of five thousand roopees towards the expences of his shraddhŭ[c]. This was added. The next morning the gooroo died. His wife was burnt with his body. At the time of his shraddhŭ, the disciple added another five thousand roopees towards defraying the expenses. This man's memory is execrated

[c] Rites for the repose of the soul.

by all the Hindoos; who say, he would certainly have gone to hell, if his wife had not burnt herself with him.—Since this event Ŭbhŭyŭ-chŭrŭnŭ died at Mŭttra; and his widow, taking his clog and stick, renounced life at Calcutta, on a funeral pile prepared for the purpose.

At present, the office of spiritual guide is often hereditary, and of course is frequently in the hands of persons really disqualified. Neither do the modern Hindoos pay much regard to the qualifications of their teachers: these guides too are equally careless respecting their disciples; they give the incantation, and receive in return reverence and presents. To become a religious guide it is only necessary to be a bramhŭn, and be acquainted with the incantations. In many cases, indeed, the wives of bramhŭns become gooroos to their own children, as well as to others, both male and female. It is considered as a happy circumstance to receive the form of initiation from a mother. Among the followers of Choitŭnyŭ, some shōōdrŭs are gooroos.

The business of a religious guide is very profitable. Some obtain a thousand disciples; and all are ambitious of guiding the rich. Upon a moderate calculation, the gooroo of a thousand disciples receives in presents much more than a thousand roopees annually. A poor man generally gives his gooroo a roopee a year, or if he visit him twice a year, two roopees. One or two of the Gosaees, descendants of Choitŭnyŭ, have two or three thousand disciples.

Instances of disputes between a spiritual guide and a disciple are not uncommon; in which case the former does not fail to curse such a disobedient disciple in terms like these: 'May your posterity perish.' 'May all your wealth

evaporate. The disciple is exceedingly alarmed at the curse of his gooroo, and if in a short time any of the family die, his neighbours ascribe it to this curse. If the children do not choose their father's gooroo, he curses the family. If a bramhŭn consider himself as having claims on any member of a family to become his spiritual guide, and this person or the family be unwilling, the bramhŭn goes to their house, and refuses to eat till they consent. The family dare not eat till the gooroo has eaten.—On some occasions, the gooroo is called in to adjust family differences. If two brothers quarrel about an estate, an appeal is made to the gooroo, who generally gives his judgment in favour of the brother who can afford the greatest bribe.

The gooroos are not distinguished by any particular dress, and many pursue secular employment.

I have heard of some religious guides who, taking advantage of the profound reverence in which they are held, are guilty of improper conduct with their female disciples; and others of these demi-gods are guilty of crimes which they expiate on a gallows.

Assistant Gooroo.—These persons are sometimes employed in teaching the disciple how to worship his guardian deity. If the chief gooroo be a female, or be ignorant of the proper incantation, the assistant gooroo is called in.

SECT. III.—*Religious Austerities, (Tŭpŭsya.)*

Those religious works which require bodily sufferings, are, in general, denominated tŭpŭsyas. Among other acts

which fall under this description, are,—severe abstinence; repeating the name of an idol, and sitting in particular postures, for a long time; a person's surrounding himself with five fires[4]; and the severities practised by ascetics. These works of severity towards the body are not done as penances for sin, but as works of extraordinary merit, producing large rewards in a future state.

SECT. IV.—*Burnt-Sacrifices, (Yŭgnŭ.)*

In these sacrifices, the following ceremonies are commanded by the shastrŭ:—The names of deceased ancestors for six generations must be repeated in the morning before the sacrifice; to this succeeds the appointment of the sacrificial priests; then a ceremony for the success of the sacrifice, in which the priest, taking up dry rice, scatters it on the ground, repeating incantations; after this, sŭnkŭlpŭ, in which the person, repeating the name of the day, month, &c. declares that he is about to perform this ceremony to obtain such and such benefits; lastly follows a sacrifice of mustard seed to drive away evil genii and enemies. On the altar are placed things necessary for the different cere-

[4] In January, 1812, the author witnessed the performance of some uncommonly severe acts of religious austerity, in the suburbs of Calcutta. A number of Hindoo mendicants had erected huts near one of the descents into the Ganges, and several devotees on this spot daily surrounded themselves with fires of cow-dung, and for three or four hours each day rested on their shoulders with their legs upward, repeating the names of the gods in silence, and counting their bead-rolls. Crowds of people were coming and going, astonished spectators of these infatuated men; who continued their religious austerities in the night, by standing up to the neck in the Ganges for two or three hours, counting their beads.

monies, as pans for water, branches of the mango tree, fruits, flowers, garlands, sandal wood, toolŭsee[e] and vilwŭ[f] leaves, dōōrva and kooshŭ grass, rice, seeds of sesamum, curds, red lead, small twigs of sacred trees to be burnt, a mortar and pestle, spoons, meat offerings, garments, &c. The priest sitting on the altar worships certain gods; after which the altar is set in order for the sacrifice, and the fire prepared; the worship of Ŭgnee then takes place, at the commencement of which the priest repeats a prayer from the vĕdŭ to this purport: 'Oh! Ŭgnee! thou who sittest on a goat, and hast seven columns of fire; thou art energy itself; thou art the mouth of the gods.—I worship thee; come.' One of the priests next purifies, with incantations, the vessels, the wood for the sacrifice, and the clarified butter; he then boils the rice, and afterwards performs the burnt-sacrifice either with clarified butter, the flesh of some animal, pieces of wood, vilwŭ leaves, flowers of the kŭrŭ-vēērŭ[g] or the water-lily, boiled rice, seeds of sesamum, or fruits. To this succeeds a burnt-sacrifice to certain gods, with rice, clarified butter, sugar, curds, milk, flesh, and other articles, and a sacrifice to the nine planets, and to all the gods whom the priest can remember. An atonement for any mistake which may have occurred is next made by a burnt-offering of clarified butter. The officiating priest must then put on the fire a new poita, cloth, flowers, a plantain, betle, and rice; when the sacrificer, standing behind the priest, must put his right hand on his shoulder, while the latter pours clarified butter on the fire, till the flame ascends to a great height. If the flame be free from smoke, and surround the altar in a southerly direction, the blessings sought by the sacrificer will be obtained. After this, the priest, sprinkling some water on the fire, dismisses

[e] Ocymum gratissimum. [f] Ægle marmelos. [g] Nerium odorum.

the god Ŭgnee. The sacrificer now presents fees to the priests, and the whole ends with a feast to the bramhŭns, and the dismissing of the guests with presents.

I have obtained from several works accounts of the following burnt-sacrifices:—

The sacrifice of a MAN!!—First, a covered altar[h] is to be prepared in an open place near the house of the offerer; sixteen posts are to be erected, six of vilwŭ, six of khŭdirŭ, and four of oodoombŭrŭ; a golden image of a man, and an iron one of a goat, are then to be set up; and also golden images of Vishnoo and Lŭkshmēē, a silver one of Shivŭ, with a golden bull on which Shivŭ rides, and a silver one of Gŭroorŭ. Brass pans are also to be provided for holding water, &c. Animals, as goats and sheep, are to be tied to the posts, one of the khŭdirŭ posts being left for the man who is to be sacrificed. Fire is next to be procured with a burning-glass, or with flint, or brought from the house of a devout bramhŭn. The priest, called brŭmha, sits on ā seat of kooshŭ grass at one corner of the altar with an alms' dish in his hand, and consecrates the different utensils. The priest, called hota, then performs certain minute ceremonies, and lays blades of kooshŭ grass all round the fire on the altar; to which succeeds the burnt-sacrifice to the ten guardian deities of the earth, to the nine planets, to Roodrŭ, Brŭmha, Vastoo-poorooshŭ, and Vishnoo: to each of the two latter clarified butter is to be poured on the fire a thousand times. Next follows another burnt-sacrifice, and the same sacrifice to sixty-four gods,

[h] The Hindoo altar may have brick-work around it, but in the inside it is to be filled up with pure earth. In the centre some persons make a hole for the fire, and others raise on the centre a small elevation of sand, and on this kindle the fire.

beginning with Douvarikŭ. After this, in the name of all the gods above-mentioned, is made the burnt-sacrifice with the flesh of the other animals tied to the different posts. To this succeeds the human sacrifice. The victim must be free from bodily distemper, be neither a child nor advanced in years[1]. After slaying the victim, the hota, with small pieces of flesh, must offer the sacrifice to the above-mentioned gods, walking round the altar after each separate offering.

In the third book of the Mŭhabharŭtŭ, a story is related respecting a king of the name of Somŭkŭ, who obtained from the gods a hundred sons in consequence of having offered a human sacrifice.

The Ramayŭnŭ contains a story respecting Mŭhēē-Ravŭnŭ, who attempted to offer Ramŭ and Lŭkshmŭnŭ, when in patŭlŭ, as a sacrifice to Bhŭdra-Kalēē, in order to obtain success in war for his father Ravŭnŭ.

Another story is contained in the Ramayŭnŭ, that Ŭmvŭrēēshŭ, king of Ŭyodhya, once resolved on offering a human victim; which, after being prepared, was stolen by Indrŭ. The king traversed many countries unable to obtain another victim, till at last Kichēēkŭ sold his second son to him, for 'heaps of the purest gold, jewels, and a hundred thousand cows.' The father refused to sell his eldest son, and the mother would not give up the youngest. The second son, after he had been sold, claimed the protection of the sage Vishwa-mitrŭ, who directed each one of his sons to give himself up to be sacrificed instead of this youth: but they all refused; when Vishwa-mitrŭ cursed them, and

[1] These victims were formerly bought for sacrifice.

gave this youth an incantation, by repeating which the gods would deliver him from death. After he had been bound for execution, he repeated this incantation from the Rig-véda; when Indrŭ delivered him, and bestowed on the king the blessing he sought by this sacrifice. The Shrēē-bhagŭvŭtŭ gives a similar story respecting an ascetic, Jŭrŭ-Bhŭrŭtŭ; but in this case the goddess worshipped burst from the image, rescued the devotee[k], and destroyed those who were about to sacrifice him.

The Institutes of Mŭnoo contain the following paragraph:—'The sacrifice of a bull, *of a man*, or of a horse, in the kŭlēē age, must be avoided by twice-born men; so must a second gift of a married young woman, whose husband has died before consummation; the larger portion of an eldest brother, and procreation on a brother's widow or wife.'

However shocking it may be, it is generally reported amongst the natives, that human sacrifices are to this day offered in some places in Bengal. At a village called Kshēērŭ, near the town of Burdwan, it is positively affirmed, that human sacrifices are still offered to the goddess Yoogadya, a form of Doorga; at Kirēētŭkona, near Moorshŭdŭbad, to Kalēē; and at many other places. The discovery of these murders in the name of religion is made by finding the bodies with the heads cut off near these images; and though no one acknowledges the act, yet the natives well know that these people have been offered in sacrifice.

About seven years ago, at the village of Serampore, near Kŭtwa, before the temple of the goddess Tara, a human

[k] This man observed a voluntary silence, and refused all intercourse with human beings, that he might avoid injuring any one.

body was found without a head; and in the inside of the temple different offerings, as ornaments, food, flowers, spirituous liquors, &c. All who saw it knew, that a human victim had been slaughtered in the night; and search was made after the murderers, but in vain.

At Brŭmha-nēētŭla, near Nŭdēēya, is an image of Mŭnŭsa, before which the worship of Dōōrga is performed. It is currently reported, that at this place human victims are occasionally offered, as decapitated bodies are found there.

Ramŭ-nat'hŭ-Vachŭspŭtēē, the second Sŭngskritŭ pŭndit in the College of Fort-William, once assured me, that about the year 1770, at the village of Sōōmŭra, near Gooptipara, he saw the head of a man, with a lamp placed on it, lying in a temple before the image of the goddess Siddhéshwŭrēē, and the body lying in the road opposite the temple. A similar fact is related respecting an image of Bhŭrga-Bhēēma at Tŭmlookŭ, where a decapitated body was found.

At Chit-poorŭ, and at Kalēē-ghatŭ[1], near Calcutta, it is said, that human sacrifices have been occasionally offered.

[1] About the year 1800, according to Ubhŭyŭ-chŭrŭnŭ, a learned brahmŭn, who has assisted the author in this work, two Hindoos cut out their own tongues, and offered them to the idol at Kalēē-ghatŭ. Both these men came from Hindoost'hanŭ: one of them was seen by my informant lying on the ground after the action, the blood running from his mouth. At Jwala-mookhŭ, to the N. W. of Delhi, from time immemorial infatuated Hindoos have cut out their tongues, and offered them to Sŭtēē, to whom this place is sacred, and where the tongue of this goddess is supposed to have fallen, when Shivŭ threw the members of her body into different parts of the earth. In the inside of the temple at this place (which appears to be part of a burning mountain) fire ascends, exhibiting

A respectable native assured me, that at Chit-poorŭ, near the image of Chittréshwŭrēē, about the year 1788, a decapitated body was found; which, in the opinion of the spectators, had been evidently offered on the preceding night to this goddess.

The following story respecting raja Krishnŭ-chŭndrŭ-rayŭ is believed by a great number of the most respectable natives of Bengal:—A brŭmhŭcharēē of Kritŭkona, after repeating (jŭpŭ) the name of his guardian deity for a long time, till he had established a great name as a religious devotee, at length had a dream, in which he supposed that his guardian deity told him to make a number of offerings to her, which he understood to mean human sacrifices; and that then she would become visible to him, and grant him all his desires. He was now very much perplexed about obtaining the necessary victims; and, as the only resource, he applied to Krishnŭ-chŭndrŭ-rayŭ, and promised, that if he would supply the victims, he should share in the benefits to be derived from this great act of holiness. The raja consented to this, and built a house in the midst of a large plain, where he placed this brŭmhŭcharēē; and directed some chosen servants to seize persons of such and such a description, and forward them to the brŭmhŭcharēē. This was done for a considerable time, (some say for two or three years,) till at length the brŭmhŭcharēē became weak and emaciated through the perpetration of so many murders; and the raja began to suspect that there must be some

to this degraded people a constant miracle. The same person informed the author, that two diseased persons, who had gone to the idols at Tarŭkéshwŭrŭ and at Mŭoola in Bengal, some years ago, despairing of a cure, sacrificed themselves to these idols by stabbing themselves, and letting the blood fall into the pans placed to receive the blood of slaughtered animals.

mistake in the business. He consulted a learned man or two near him, who declared that the brŭmhŭcharēē had very likely mistaken the words spoken to him in his dream, for that these words might mean simple offerings of food, &c. A thousand victims are said to have been thus butchered.

The sacrifice of a Bull.—In this sacrifice four altars are required for offering the flesh to four gŏds, Lŭkshmēē-Narayŭnŭ, Ooma-mŭhĕshwŭrŭ, Brŭmha, and Ŭnŭntŭ. Before the sacrifice, Prit'hivēē, the nine planets, and the ten guardian deities of the earth, are worshipped. Five vilwŭ[m], five khŭdirŭ[n], five pŭlashŭ[o], and five oodoombŭrŭ[p] posts are to be erected, and a bull tied to each post. Before the burning of the flesh, clarified butter is burnt on one altar, and afterwards small pieces of the flesh of the slaughtered animals on the four altars. The succeeding ceremonies are common to all burnt-sacrifices. This sacrifice was formerly very common. The Pŭdmŭ-pooranŭ and Mŭhabharŭtŭ contain accounts of a great sacrifice of a bull performed by Rŭntee-dĕvŭ.

The sacrifice of a Horse, (Ushwŭ-mĕdhŭ.)—The animal must be of one colour[q], without blemish, of good signs, young, and well-formed. On an auspicious day, the sacrificer must touch the head of the horse with clay from the Ganges, sandal wood, a pebble, rice not cleansed from the husk, leaves of dōōrva grass[r], flowers, fruits, curds, clarified butter, red lead, a shell, lamp-black, turmeric, mustard, gold, silver, metal, a lamp, a looking-glass, and other things, repeating the prescribed formulas. The horse is

[m] Ægle marmelos.
[n] Mimosa catechu.
[o] Butea frondosa.
[p] Ficus glomerata.
[q] A white horse is preferred.
[r] Agrostis linearis.

next bathed with water, in which has been immersed a ball composed of the bark of different trees, and spices; and afterwards superbly caparisoned. The god Indrŭ is then invoked by a number of prayers, and invited to come and preserve the horse, which is about to be let loose. A paper is next fastened on the forehead of the horse, containing an inscription in Sŭngskritŭ to the following purport: 'I liberate this horse, having devoted it to be sacrificed. Whoever has strength to detain it, let him detain it: I will come and deliver it. They who are unable to detain it, will let it go, and must come to the sacrifice, bringing tribute.' The horse is then liberated, and runs at liberty for twelve months, followed by servants belonging to the sacrificer. At the close of the year, he is brought and bound; and at the time appointed, a proper place is chosen and cleansed, and an altar of earth, walled round with bricks, sixteen cubits square, and one cubit high, is built, with a roof over it resting on posts. At the east end a hole is made, and lined with bricks, to contain the fire; or a small terrace of sand may be raised on the altar for receiving the fire. Under the roof is suspended a canopy, with elegant curtains on all sides. A rope is fastened round the posts of the altar; also branches of the mango tree, tails of the cow of Tartary, bells, and garlands of flowers. The sacrificer then, accompanied with presents, and the reading of different formulas, appoints to their different work in the sacrifice, the acharyŭ, the sŭdŭsyŭ, the brŭmha[t], the hota[u], and the oodgata, the latter of whom repeats portions of the Samu-vĕdŭ, sitting on the altar.

[s] The pooranŭs give accounts of dreadful wars both among gods and men to obtain this horse.

[t] He must sit within a cubit of the fire.

[u] In this sacrifice sixteen hotas are employed.

Twenty-one posts, eighteen cubits and ten fingers high, are fixed in the ground; six of vilwŭ, six of the khŭdirŭ, six of pŭlashŭ, one of piyalŭ [t], and two of dévŭ-daroo [u]. Each post is to have eight points at the top, to be covered with painted cloth, and encircled with garlands. The six pŭlashŭ posts are to be put into the ground with their heads bent towards the altar. The horse is to be tied to one of the khŭdirŭ posts; and thirty animals and birds for sacrifice to the other posts. All these animals and birds are to be purified by sprinkling water on their faces, and by repeating incantations. A silver image of Gŭroorŭ with gold feathers, and sixteen gold bricks, are then to be brought; after which the sacrificer and his wife are to wash the feet of the horse, and caparison him afresh. A fan of deer's skin is provided to blow the coals; also some kooshŭ grass, with piles of thin twigs of the fig or the pŭlashŭ tree; a large pestle and mortar for bruising the rice; a bowl made of the fig-tree for holding the holy water; a wooden spoon to stir the boiling rice; another large one with two holes in the bowl to pour the clarified butter on the fire; another kind of spoon to pour the boiled rice on the fire; a pan of water, having on its top some branches, fruits, and flowers, with the image of a man painted on it, and smeared over with curds, &c.; round the neck of the pan a piece of new cloth is to be tied, and five articles, viz. gold, silver, a pearl, a coral, and a gem, put into the pan; five smaller pans of water are also to be placed near the other, ornamented without in the same manner. The horse is then killed by the hota, who divides the flesh into pieces, and casts it on the fire, adding clarified butter, and repeating the formulas. When the serum is put on the fire, the sacrificer and his wife are to sit upon the altar, and receive the fumes. The

[t] Chironjia sapida. [u] Pine, or fir.

other animals are to be next sacrificed, amidst the repeating of incantations. These sacrifices are offered to Brŭmha, Vishnoo, Shivŭ, and the ten guardian deities of the earth. At the close of these ceremonies, the hota casts a small quantity of curds on the fire towards the north-east; sprinkles a little water on the face of the sacrificer and his wife; bathes them by pouring upon them water from the large pan, repeating incantations; and marks their foreheads, shoulders, throats, and breasts with the ashes from the burnt curds[x]. This sacrifice was performed by many of the Hindoo kings, as mentioned in several pooranŭs. He who performed one hundred was entitled to the throne of Indrŭ, the king of the gods.

The sacrifice of an Ass.—The sacrifice is to be performed by a dŭndēē, or other religious mendicant, as an atonement for some fault, by which he has lost his station as a devotee. After the fire is prepared, Noiritŭ is worshipped: the sacrificer then anoints the ass with turmeric, bathes it, and ties it to a vilwŭ post; and afterwards purifies it by repeating incantations and sprinkling it with water. A burnt-sacrifice with clarified butter is then offered to the ten guardian deities of the earth; and the ceremonies by which a person is created a dŭndēē are repeated. The relapsed mendicant is now placed near the altar; the ass is slain, and its flesh offered to Noiritŭ in the burnt-sacrifice; after which the staff is put into the hand of the dŭndēē, who addresses petitions to the god ŭgnee, and to the dŭndēēs who are present. He next performs the sacrifice, thinking on Brŭmha, and then closes the whole by dis-

[x] The manners of the Hindoos at the time this sacrifice used to be offered, must have been very different from what they are now: a Hindoo female of rank never appears at present in a public assembly, permitting another man to mark her forehead with paint, &c.

missing Ŭgnee; or, in other words, he quenches the fire by pouring curds upon it. This sacrifice is supposed to be effectual to all spiritual purposes, but it does not restore the dŭndēē to his rank among the same class of mendicants.

Sacrifice at the birth of a Son.—A father, on first visiting his son, is commanded to take a piece of gold in his hand; and with fire produced by rubbing two pieces of wood together, to offer a sacrifice to Brŭmha, and then anoint the forehead of the child with the clarified butter left on the fingers at the close of the sacrifice. The mother must sit near the altar, and receive the scent of the offerings, having the child in her arms. To secure the strength of the child, clarified butter and curds must be burnt, and prayers repeated. The father must also bind a string of seven or nine threads, and five blades of dōōrva grass, round the wrist of the child; and sprinkle water on its forehead with blades of kooshŭ grass. He must also present oil and betle to ten or twelve married females, and entertain them at his house. This ceremony is never performed at present.

Sacrifice after Death.—The sagnikŭ bramhŭns, who burn the bodies of the dead with the fire kindled at their birth, are directed to make this sacrifice. First, a burnt-offering is made with clarified butter; then the corpse, being washed, is laid upon the altar, and the person officiating puts some of the clarified butter to the mouth of the deceased; after which the fire is made to surround the body, and a prayer is repeated, that all the sins collected in this body may be destroyed by this fire, and the person obtain an excellent heaven.

Sacrifice to the nine Planets.—Most of the formulas in the

preceding sacrifices are used in this. The only differences belong to the wood and food burnt, to the images of the planets, the dress of the priests, and to the fees presented at the close of the ceremony. This sacrifice is made to remove the supposed baneful influence of an evil planet. The author once witnessed this ceremony at Calcutta.

Other sacrifices.—Beside these, many other sacrifices are mentioned in the Hindoo writings; I select the names of a few.—Rājŭ-sōōyŭ, offered by the kshŭtriyŭ kings to atone for the sin of destroying men in war.—Ŭgnishtomŭ, a sacrifice to Ŭgnee.—Jyotishtomŭ, to obtain a glorious body; and Ayooshtomŭ, to obtain long life.—Sŭrpŭgnŭ, to destroy snakes.—Mŭha-vrŭtŭ, to obtain the heaven of Brŭmha. At the close of this sacrifice, a bramhŭn and his wife are brought out, worshipped, feasted, and loaded with presents.—Poundŭrēēkŭ, performed with the flowers of the water-lily dipped in clarified butter, in order to obtain Vishnoo's heaven.—Ŭtiratrŭ, performed in the last stages of the night, to the god Brŭmha.—Vishwŭ-jatŭ, to obtain universal conquest.—Oindrŭ-dŭdhee, performed with curds, made from milk taken from the cow while the calf is kept at a distance with a twig of the pŭlashŭ tree; the whey to be given to a horse.—Prŭja-yagŭ, performed by a king for the good of his subjects.—Ritoo-yagŭ, attended to for six years, the time being varied according to the six seasons.—Sŭrvvŭ-dŭkshinŭ; so called because the fees to the officiating bramhŭns, at the close of the sacrifice, amount *to the whole property of the sacrificer*[a].—Nŭvŭshŭs-yshtee, a sacrifice with first fruits to obtain good harvests.

[a] One of the gifts proper to be presented to bramhŭns *as a person s whole property!* See a succeeding article, Danŭ. Here the fee at the close of

SECT. V.—*Burnt-Offerings, (Homŭ* [b]*.)*

This is a particular part of the sacrifice called yŭgnŭ, but at present it is often performed separately. The things offered are clarified butter, sesamum, flowers, boiled rice, rice boiled in milk and sweetened with honey, dōōrvŭ-grass, vilwŭ leaves, and the tender branches, half a span long, of the ŭshwŭtt'hŭ [c], the doomvŭrŭ [d], the pŭlashŭ [e], the akŭndŭ [f], the shŭmēē [g], and the khŭdirŭ [h] trees. Clarified butter alone is sufficient, but any or all of these things may be added [i].

The person who wishes to perform this ceremony, provides a bramhŭn acquainted with the usual forms, and on the day before the service observes a fast. The next day he rises early and bathes, performing in the morning his usual worship: then coming home, he begins the ceremony in the presence of his friends, with the assistance of the bramhŭn whom he has chosen. First he sits down, either in the house or before the door, with his face towards the east, and makes a square altar of four cubits with clean dry sand; upon which, with a blade of kooshŭ-grass, he writes the proper incantation. He then takes a little straw in each hand, lights that in his left, and throws the other away. He repeats this action again, and then laying down the wisp of lighted straw on the altar, repeating incantations, lays upon

a sacrifice *is a person's all*? Such is the rapacity of these priests of idolatry.

[b] From hoo, to offer by fire.
[c] Ficus religiosa.
[d] Ficus racimosa.
[e] Butea frondosa.
[f] Asclepias gigantea.
[g] Mimosa albida.
[h] Mimosa catechu.

[i] The flesh of goats may be used in the homŭ; but it is not customary at present.

it the wood, and worships the god Ŭgnee, (fire.) Having already provided clarified butter, and placed twigs, half a span long, by his side, he takes up one of them at a time, and, dipping it in the clarified butter, lays it on the fire, repeating a prayer. He may offer either eight twigs, twenty-eight, one hundred and eight, two hundred and eight, or three hundred and eight, and so on till he be satisfied, or till he think the gods have had clarified butter enough [k]. At the close, he puts or pours upon the fire, plantains, the leaves of the piper betle, and sour milk. He does this, as they say, to cool the earth, which, being a goddess, is supposed to have sustained some harm by the heat of the fire. Finally, he makes presents, and entertains bramhŭns.

SECT. VI.—*Bloody Sacrifices, (Bŭlee-danŭ* [l]*.)*

The reader will have observed, that for the burnt-sacrifices animals were slain, and offered on the altar. In these sacrifices (Bŭlee-danŭ) animals are slain, but the flesh is offered raw, and not burnt on the altar: this is the difference between the two sacrifices. Among the things proper for sacrifice are *men*, buffaloes, goats, sheep, horses, camels, deer, fish, and birds of various kinds. At present only buffaloes, goats, and sheep are offered.

When an animal (for example, a goat) is sacrificed, the following forms are used.—First, the animal is bathed either

[k] The god Ugnee was once surfeited with clarified butter, and to relieve him Urjoonŭ burnt a whole forest containing medicinal plants.

[l] From Bŭlee, a sacrifice, and da, to give. The shastrŭs include all offerings under the name bŭlee; but at present this term is confined to the offering of the flesh of animals.

with or in water; and then brought before the idol; when the officiating bramhŭn paints its horns red, and whispers an incantation in its right ear; after which, taking the right ear of the goat in his left hand, with a blade of kooshŭ-grass he sprinkles the head of the animal with water, and repeats many incantations: the goat is then worshipped, and fed with the offerings; after which, it is led out, and fastened to the stake. The instrument of death is next brought, bathed, smeared with red lead during the repetition of an incantation, worshipped, and made to touch a burning lamp, that its edge may not be blunted by the power of any incantation. The officiating bramhŭn next puts the instrument and a flower into the hand of the slayer, (perhaps the blacksmith;) who places the flower in his hair, and prostrates himself before the idol. Then laying down the weapon, he binds his cloth firmly round his loins, and waits at the post, in the excavation of which the neck of the goat is to be placed, till the bramhŭn has anointed the post with red lead, and placed a saucer containing a plantain to catch the blood. The goat's neck is now fastened in the excavation of the post, with its head on one side and the body on the other. One man pulls its head by the cord round its neck, which has been smeared with red lead, and another pulls the body. The officiating bramhŭn sprinkles the neck with water, and divides the hair on the neck; after which he goes into the presence of the idol, and offers a cloud of incense; and then he and all present, putting their loose garment around their necks, rise, and stand before the idol with joined hands: and while they remain in this attitude, the executioner, at one blow [m], strikes off the head. The man who holds the body

[m] A person in the east of Bengal, who was accustomed to lay aside part of his monthly savings to purchase offerings for the annual worship

suspends it over the dish containing the plantain, and the blood runs into it; after which he lays the body down. The officiating bramhŭn pours some water on the head, which another person holds in his hand, and afterwards places it before the idol, fastening it on each side with two sticks put into the ground to prevent its moving. The slayer then going to the body, cuts a morsel of the flesh from the neck, and casts it among the blood preserved in the dish, which is now carried and placed before the idol. The doors are then shut; a light made with clarified butter is placed on the head, and the head is offered to the idol with appropriate prayers. The whole of the blood is next offered, and afterwards divided into four parts and offered, which closes the ceremony.

SECT. VII.—*Bathing, (Snanŭ*[a]*.)*

BATHING, as an act of purification, always precedes and sometimes follows other ceremonies. It may be performed

of Doorga, was exceedingly alarmed during the festival one year, when the person who was to cut off the head of the sacrifice (a buffalo) failed to sever the head from the body at one blow. Leaving the sacrifice struggling and half killed, he went up to the image, and with joined hands cried out, 'Oh! mother! why art thou displeased with me? What have I done?' His female relations came into the temple, and wept before the image in the most bitter manner. The spectators began to reason upon this dreadful circumstance, imputing the failure in slaughtering the buffalo to different causes, according to their fancies. One opinion, among the rest, was, that the owner of the image was in no fault, but that the goddess was angry because the officiating bramhŭn had let fall saliva upon the offerings while reading the formulas.

[a] From shna, to purify or bathe.

by pouring water on the body in or out of doors, or by immersing the body in a pool or river.

A bramhŭn bathes in the following manner:—he first rubs his body with oil, and takes with him to the river a towel, a brass cup called a kosha, flowers, leaves of the vilwŭ tree, and a few seeds of sesamum. Some take along with them a little rice, a plantain or two, and sweetmeats. Arriving at the river side, the bramhŭn, hanging a towel round his neck, makes a bow, or prostrates himself before the river; then rising rubs his forehead with the water, and offers praise to Gŭnga. If he has omitted his morning duties, he performs them now. After this he makes a clay image of the lingŭ; then descends into the water, and immerses himself twice, having his face towards the north or east. Rising, he invokes some god, and, with his fore-finger making circles in the water, prays, that all the holy places of the river may surround him at once, or rather that all the fruit arising from bathing in them may be enjoyed by him. He again immerses himself twice, and, rising, cleanses his body, rubbing himself with his towel. He then comes up out of the water, wipes his body, and repeats many forms of prayer or praise. This is what properly belongs to bathing; but it is succeeded by repeating the common forms of worship, for which the person made preparations in bringing his kosha, flowers, leaves, sesamum, making the lingŭ, &c.

Bathing, in cases of sickness, may be performed without immersing the head in water, by rubbing the arms, legs, and forehead, with a wet cloth; or by changing the clothes°;

° A Hindoo considers those clothes defiled in which he has been employed in secular concerns.

or by sprinkling the body with water, and repeating an incantation or two; or by covering the body with the ashes of cow-dung.

SECT. VIII.—*Drink-Offerings to the Gods and deceased Ancestors, (Tŭrpŭnŭ* [p]*.)*

The Hindoos, at the time of bathing, present water daily to the gods, the sages, yŭkshŭs, nagŭs, gŭndhŭrvŭs, ŭpsŭ-rŭs, ŭsoorŭs, vidyadhŭrŭs, pishachŭs, siddhŭs, and to their deceased ancestors [q]. This they call tŭrpŭnŭ; which should be performed three times a day: those who use the kosha take up water in it, putting in sesamum, repeating the proper formulas, and then pouring out the water into the river or pool where they are bathing. Those who perform this ceremony without the kosha, take up water with their hands, and, repeating a prayer, present it to the gods, by pouring it out from the ends of the fingers; to parents, by letting it fall betwixt the fingers and thumb of the right hand; and to the sages, by pouring the water out at their wrists. For those who have died in a state of extreme poverty, and have no one to perform the ceremonies for the repose of the soul, instead of pouring it out of the hands, they offer the libation by wringing the cloth with which they bathe. If the person bathe in any other water, and not in the Ganges, he cannot use sesamum, but performs the ceremony with water alone.

[p] From Tripŭ, to satisfy.

[q] Seeds of sesamum are also presented to deceased ancestors, and, among the gods, to Yŭmŭ, the regent of death.

SECT. IX.—*The Ceremonies of Worship, (Pōōja.)*

THE following ceremonies in the presence of the idol are what the Hindoos call pōōja.—Previously to entering on this act of idolatry, the person bathes; returning home[r], he washes his feet, spreads a blanket or some other proper thing to sit upon, and then sits down before the idol, having the articles necessary for worship before him: a kosha, or metal bason, and a koshee, or smaller one; a small wooden stand, a metal plate, an iron stand to hold five lamps, a censer, a brass stand with a small shell placed on it, a metal plate on which to place flowers, a metal bowl into which the water and flowers are thrown after they have been presented to the idol, a metal jug for holding water, a metal plate to be used as a bell; a shell, or sacred conch[s], which sounds like a horn; with a number of dishes, cups, and other utensils for holding rice, paint, incense, betle, water, milk, butter, curds, sweetmeats, flowers, clarified butter, &c. Having all these articles ready[t], the worshipper takes water from the kosha with the koshee, and letting it fall into his right hand, drinks it; he then takes a drop more, and then a drop more, repeating incantations. After this, with the finger and thumb of his right hand he touches his mouth, nose, eyes, ears, navel, breast, shoulders, and the crown of his head, repeating certain forms. He then washes his hands, makes a number of motions with his fingers, and strikes the earth with his left heel three times,

[r] These ceremonies are frequently performed by the river side.

[s] Both men and women, on entering a temple, often blow the conch or ring the bell, to entertain the god.

[t] In general, when the worship is performed in the house, a bramhŭn's wife, against the arrival of her husband from bathing, sets in proper order all the articles used in worship;—flowers, water, utensils, &c.

repeating incantations. When this is done, he flirts the first finger and thumb of his right hand, waving his hand towards the ten divisions of the earth; closes his eyes, and repeats incantations to purify his mind, his body, the place where he sits, as well as the offerings about to be presented, (which it is supposed may have become unclean, by having been seen or touched by a cat, a dog, a shackal, a shōōdrŭ, or a Mŭsŭlman.) Next, he takes a flower, which he lays on his left hand, and, putting his right hand upon it, revolves in his mind the form of the god he is worshipping. He then lays the flower on his head, and, joining his hands together, closes his eyes, thinks upon the form of the god, that he has a nose, eyes, four arms, four heads, &c. and then recites the outward forms of worship in his mind. He now presents the offerings; first, a square piece of gold or silver, as a seat for the god, inviting him to come and sit down, or visit him; and then, asking the god if he be happy, repeats for him, 'Very happy.' After this, he presents water to wash the feet; takes up water with the koshee, and pours it into the metal bowl; and presents at once rice, a vilwŭ leaf, eight blades of dōōrva grass, paint, and water, with incantations. He then presents water to wash the mouth, curds, sugar, honey; then water to wash the mouth again, and water to bathe in, with prayers; then cloth, jewels, gold, silver, ornaments, bedsteads, curtains, a bed, pillow, cloth, printed cloth; clothes for men, women, or children; shoes, brass drinking cups, candlesticks, and whatever would be proper presents to the bramhŭns [u]. After this paint, either red or white, is presented on a flower; then eight or ten flowers; leaves of the vilwŭ tree;

[u] It must not be supposed that all these articles are presented daily by the Hindoos. This account describes what is performed at festivals. In the daily worship, flowers, leaves, sacred grass, a little rice, &c. are presented.

a necklace of flowers ; incense of three kinds, and a lighted lamp, with incantations. After the bloody sacrifices, the offerings are presented, comprising rice, split peas, different kinds of peas, shaddocks, pomegranates, pine-apples, netted custard-apples, another species of custard-apples, bread fruit or jakŭs, mangoes, water-melons, cucumbers, plantains, oranges, ginger, cocoa nuts, almonds, raisins [x], guavas, dates, jambŭs, jujubes, wood-apples, melons, sugar-canes, radishes, sweet-potatoes, késoorŭ [y], water, milk, curds, another sort of curds, cream, butter, sour-milk, clarified butter, sugar, sugar-candy, &c. &c. After presenting the offerings, the person repeats the name of a god for some time, and then prostrates himself, (the spectators doing the same;) putting the cloth round his neck, and joining his hands, he offers praise to the god, and prostrates himself again. The dinner follows, consisting of fried greens, and several other dishes made up of kidney beans, varttakēē [z], cocoa nuts, &c. fried together; split peas, and several kinds of fried herbs or fruits; four kinds of fish; boiled and fried goats' flesh, venison, and turtle; different fruits prepared with treacle; rice and milk boiled with sugar; things prepared with pounded rice; curds, sweetmeats, &c. The fish, flesh, fried greens, and every thing of this kind is eaten with boiled rice. A dish called kéchooree, consisting of rice, split peas, clarified butter, turmeric, and spices, boiled together, is also presented; and then water to drink. With every article of food a separate prayer is offered. Water is next presented to wash the mouth, and a straw to pick the teeth, with prayers;

[x] These and several other articles are imported from foreign countries; and though they have been prepared by the hands of the unclean, yet the Hindoos make no difficulty in presenting them to their gods, and afterwards eating them.

[y] The root of scirpus maximus. [z] Solanum molongena.

then the burnt-offering is made, and a present of money given. At last the person prostrates himself before the object of worship, and then retires to feast on the offerings with other bramhŭns. This is a detail of the form of worship on a large scale, at which time it occupies the officiating bramhŭn two hours.

SECT. X.—*Meditation, (Dhyanŭ[a].)*

In this act of devotion, the worshipper (of Shivŭ for instance) closes his eyes, places his arms before him, and repeating the names of the god, ruminates thus:—'His colour is like a mountain of silver; his body shines like the moon; he has four arms; in one hand he holds an ax, in another a deer, with another bestows a blessing, and with the other forbids fear; he has five faces, and in each face three eyes; he sits on the water-lily; the gods surround him, and celebrate his praise; he is clothed with the skin of a tyger; he was before the world; he is the creator of the world; he removes fear from every living creature.' While he meditates on the offerings, he proceeds thus:—'Oh! god, I give thee all these excellent things;' (recounting in his mind the names of all the offerings, one by one.)

Both these forms of meditation are constantly used at the time of worship, (pōōja.) Many things are related in the pooranŭs respecting the meditation known to ascetics, who, by the power of dhyanŭ, discovered things the most secret.

[a] From dhyoi, to think.

SECT. XI.—*Repeating the Names of the Gods, (Jŭpŭ[b].)*

THE Hindoos believe that the repetition of the name of God is an act of adoration; some add that the name of God is like fire, by which all their sins are consumed: hence repeating the names of the idols is a popular ceremony among the Hindoos.

In this act the worshipper, taking a string of beads, repeats the name of his guardian deity, or that of any other god; counting by his beads 10, 28, 108, 208, and so on, adding to every 108 not less than one hundred more. This act is not efficacious, however, unless the person keep his mind fixed on the form of the idol. Many secular persons perform jŭpŭ without beads, by counting their fingers.

It is said that a person obtains whatever he seeks by persevering in this act of adoration. If he be desirous of a wife, or of children, or of money, (say a lack of roopees;) or seek recovery from sickness, or relief from misfortune; he begins to repeat the name of his god, and believes that he soon becomes subject to his wishes. Jŭpŭ makes an essential part of the daily worship of a Hindoo: some mendicants continue it day and night, year after year, except when eating, sleeping, bathing, &c.

The Tŭntrŭ-sarŭ contains the following account of the consecration of the bead-roll:—The person sits down on the floor of his house, and taking some green, red, black, yellow, and white paint, draws a water-lily on the floor, upon which he places a small brass dish; and upon this, nine

[b] To speak.

leaves of the ŭshwŭt'hŭ tree, and upon the leaves a string of beads, cow's urine, cow-dung, sour-milk, milk, and clarified butter, mixing them together, and repeating an incantation: he then places honey, sugar, sour-milk, milk, and clarified butter, upon the bead-roll, repeating another incantation; then some red lead and spices; and then, with incantations, he gives the bead-roll a soul, (pranŭ,) and according to the usual forms worships it, and offers a burnt-offering to the god whose name he intends to repeat with this string of beads.

SECT. XII.—*Forms of Praise to the Gods, (Stŭvŭ.)*

Forms of praise to the gods constitute a part of the daily worship of the Hindoos. They spring not from emotions of gratitude, but are repeated as acts of merit, to draw down favours on the obsequious worshipper.—In this act, the person draws his upper garment round his neck, joins his hands in a supplicating manner, and repeats the forms of praise with a loud voice. *Examples:*—'Oh! Shivŭ! thou art able to do every thing! Thou art the preserver of all! Thou art the fountain of life!'—To Kartikŭ: 'Thou art the god of gods; therefore I come to thee, to enquire how I may repeat the praise of Shēētŭla, that she may remove swellings on the body.'—To Shēētŭla: 'I salute Shēētŭla, the goddess, for she can remove the fear of boils.'

The Hindoos say, that by praise a person may obtain from the gods (who are fond of flattery) whatever he desires. The forms are taken from the shastrŭ, though on some occasions a person may recite words of his own invention.

SECT. XIII.—*Forms of Prayer to the Gods, (Kŭvŭchŭ.)*

THESE prayers are principally found in the Tŭntrŭs; a few in the pooranŭs. They relate to the welfare of the petitioner here and hereafter; and are given by a spiritual guide to his disciple. *Examples:*—'O! Hŭnooman! when I go eastward, do thou preserve me! O! son of Pŭvŭnŭ! when I proceed southward, do thou keep me. O! beloved son of Késhŭrēē[c]! when I go westward, do thou preserve me. O! Kamŭgnŭ[d]! keep me from danger when I go northward. O! Sagŭrŭ-parŭgŭ[e]! save me when I descend. O! burner of Lŭnka! (Ceylon,) deliver me from all danger. O! counsellor of Soogrēēvŭ! preserve my head.' In this manner the person addresses petitions to this monkey-god, as for his head, so for the preservation of every member of his body, from the forehead to the toes.

He who repeats this form twelve times beneath the ŭrkŭ tree, will obtain long life, be the strongest man on earth, and the goddess of fortune will never forsake his dwelling. If he repeat this kŭvŭchŭ seven times, at midnight, standing in water, he will be able to drive away from his body every kind of disease: if at any time, in any place, he will obtain beauty, eloquence, wisdom, strength, victory, patience, and be free from fear and disease. If any one bind

[c] Késhŭrēē was married to the mother of Hŭnooman, (if marriages take place among monkies,) and Hŭnooman was the illegitimate son of Pŭvŭnŭ.

[d] This monkey-god is called by this name, as the destroyer of evil desire; from kamŭ, desire, and hŭn, to destroy.

[e] Sagŭrŭ, sea, parŭgŭ, the crosser; alluding to his leaping across the sea to Ceylon.

this kŭvŭchŭ (as a charm[f]) on his arm, he will obtain every desire of his heart.

SECT. XIV.—*Petitions and Vows, (Kamŭnŭ and Manŭnŭ.)*

The Hindoos are continually resorting to their gods for particular favours: if a person wish for a son[g], or any other blessing, he takes rice, plantains, and sweetmeats, and goes to some idol; and after worshipping it, and presenting offerings, asks the god to bless him with a son. This petition is called kamŭnŭ; after putting up which he vows, that if the god grant his request, he will offer to him two goats, or present him with two loads[h] of sweetmeats: this vow is called manŭnŭ.

In this manner the Hindoo asks for different blessings from his god; such as to become the servant of some European, or to have sickness removed, or for riches, a house, a wife, or for a son to be married. A woman prays for a husband who is absent. A mother prays that her sick

[f] Not only the Hindoos, but the Mŭsŭlmans also are much attached to charms. I once saw a Mŭsŭlman woman dropping slips of paper into the river, and, upon inquiry, found that they contained some sacred words, and that the woman was presenting these papers to the river-saint, Khajakhéjŭr, in hopes of obtaining relief from sickness, service, or the like.

[g] The Hindoos in general never pray for daughters, because they do not bring much honour to the family: they are expensive, and they can do nothing for the family when the father is dead; whereas a son preserves his father's memory, porforms the ceremonies for the repose of his soul, and nourishes the family by his labours.

[h] That is, as much as a man can carry at twice in the way the bearers carry water; who put a bamboo yoke on the shoulder, and suspend a jar of water from each end of the bamboo.

child may recover. Thus the poor Hindoo carries his property to dumb idols, and knows nothing of the happiness of casting all his cares on that glorious Being, 'who careth for him.' The vows made at such times are various. One promises to sacrifice a goat, a sheep, or a buffalo; another to present sweetmeats, or cloth, ornaments, money, rice, a house, a necklace, one hundred water-lilies, one thousand toolŭsee leaves, or a grand supper. All these offerings come to the bramhŭns[1].

If the god do not grant the requests and regard the vows made at these times, the worshipper sometimes vents his rage in angry expressions; or, if the image be in his own house, he dashes it to pieces. Such an enraged worshipper sometimes says, 'Oh! thou forsaken of the goddess Fortune, thou blind god; thou canst look upon others, but art blind to me.' 'The gods are dying,' says another, 'otherwise my five children would not have died; they have eaten my five children at once.' 'After having worshipped this god so faithfully, and presented so many offerings, this is the shameful manner in which I am requited.' Words like these are common; but this is in times when the passions of the worshippers are touched by the death of a child, or by some dreadful misfortune: and those who treat the gods so roughly are generally of the lower orders.

[1] The shastrŭ has declared that no gifts are to be received from the hands of shoodrŭs, except land or virgins. If, however, a bramhŭn have received a forbidden gift, he is directed to offer it to Vishnoo, and then distribute it among bramhŭns, repeating, for the removal of his sin, the gayŭtrēē one hundred and eight times, or more.

SECT. XV.—*Vows, (Vrŭtŭ.)*

CERTAIN ceremonies, performed at stated times, frequently by females, are called by the name vrŭtŭ. The following is an example of one of these ceremonies:—At the fifth of the increase of the moon, in the month Maghŭ, what is called the Pŭnchŭmēē-Vrŭtŭ is performed. On the day before the commencement of this ceremony, the woman who is to perform it, eats food without salt, and only once in the day; refrains from anointing her body with oil; eats rice that has not been made wet in cleansing; and puts on new apparel. The following morning she bathes; after which the officiating bramhŭn arrives at her house, and the things necessary for the worship are brought: as, a new earthen jar, rice, sweetmeats, a new poita, a piece of new cloth, clarified butter, fruits, flowers, &c. The woman presents to the officiating bramhŭn, who sits in the house on a mat made of kooshŭ-grass, with his face towards the north or east, a piece of new cloth; and putting a cloth over her shoulders, and joining her hands, informs him that she intends to perform this vrŭtŭ every month for six years, and prays him to become her representative in this work. She then rises, and the bramhŭn, taking the shalgramŭ, places it before him, and performs the worship of Vishnoo and Lŭkshmēē. In the third and fourth years, on the day preceding and on the day of the worship, she eats rice not made wet in cleansing; the next year, on these days, only fruits; the following year, on these two days, she fasts. On the last day, (at which time the six years expire,) the officiating bramhŭns attend, to whom she says, 'I have now finished the six years' vrŭtŭ I promised: I pray you to perform another vrŭtŭ.' She then gives to each a piece of cloth, a poita, and some betle-nut; and putting a cloth

round her neck, and joining her hands, begs them to perform the necessary ceremonies. Placing the shalgramŭ before them, they then perform the worship of Shivŭ, Sōōryŭ, Gŭnéshŭ, Vishnoo, and Doorga; in which offerings are made of cloth, sweetmeats, &c. Next they worship the woman's spiritual guide; in which, amongst other things, an offering is made of a bamboo plate, having on it a number of articles, and among the rest a piece of cloth. To this succeeds the worship of Vishnoo, Lŭkshmēē, and the officiating priests. A priest next prepares an altar four cubits square, by spreading sand upon the ground. At three of the corners he fixes three pieces of wood, lights some straw, and then worships the fire; next he boils rice, and, with clarified butter, presents the burnt-offering. The female now puts a bamboo plate on her head, and walks round the fire seven times; then, standing still, she says, 'O Ŭgnee! I call thee to witness, that I have performed this vrŭtŭ six years.' She says the same to the sun, the shalgramŭ, and to the bramhŭns. Next she gives a fee, and distributes the gifts to the priests and bramhŭns. The bamboo plate which she placed on her head is laid up in the house, and the whole closes with a grand dinner to the bramhŭns and others. This is the form of a vrŭtŭ on a large scale. The Hindoos have, it is said, two or three hundred ceremonies called by this name.

Savitrēē-vrŭtŭ. In this ceremony the wife of a Hindoo, in the month Asharhŭ, worships her husband: she first presents to him a new garment, hangs a garland of flowers round his neck, rubs his body with red lead and ointments; and while he sits on a stool, worships him, by presenting different offerings to him, repeating incantations, and praying that she may never be separated from him as her husband, nor ever become a widow. After a number of other

services paid to him, among which she makes him partake of a good dinner, she walks round him seven times, and then retires.

Adŭrŭ-singhasŭnŭ-vrŭtŭ is observed every day in Voishakhŭ for one year. During the thirty days, thirty women, the wives of bramhŭns, are entertained; a different female each day. When the bramhŭnēē arrives, a seat is given her on the porch, and the mistress of the house washes her feet, fans her, anoints her head with oil, combs her hair, ornaments her forehead with paint, anoints her body with perfumes, and employs a female barber to paint the edges of her feet. After this she conducts her into the house, where she is fed with all the dainties the house can afford, and dismissed with a gift of kourees. On the last of the thirty days, in addition to this entertainment, a piece of cloth is presented to a bramhŭnēē. The benefit expected from this vrŭtŭ is, that the female who thus honours the wives of bramhŭns shall be highly honoured by her husband in another birth.

It would be easy to multiply examples, for almost every Hindoo female performs one or another of these vrŭtŭs[k]: but this will be sufficient to give the reader an idea of these ceremonies; from the merit of which some expect heaven, others children, others riches, others preservation from sickness, &c.—The vrŭtŭs are a very lucrative source of profit to the bramhŭns.

[k] Vrŭtŭs are unconditional vows to perform certain religious ceremonies; but what is called mŭnŭnŭ (see a preceding article) is a conditional vow, promising to present offerings on condition that the god bestow such or such a benefit.

SECT. XVI.—*Fasting, (Oopŭvasŭ.)*

FASTING is another work of merit among the Hindoos. A common fast is conducted in the following manner:—The person abstains on the preceding day from rubbing his body with oil, and from eating, except once in the former part of the day. The next day he eats nothing; and on the following day he eats once, worships some god, and entertains one or more bramhŭns. If a person be unable to fast to such a degree, he is permitted to take a little milk on the second day; if he be very weak, he may add fruit, curds, sweetmeats, &c.

Some Hindoos fast on the 11th[l] of the increase, and the 12th of the decrease of the moon in every month; on the 11th in Shravŭnŭ, Bhadrŭ, and Kartikŭ[m]; on the 12th in Shravŭnŭ; on the 14th of the decrease of the moon in Phalgoonŭ[n]; on the 9th in Choitrŭ[o]; on the 8th in Bhadrŭ[p]; and on the 8th in Ashwinu[q]. In this month many natives of Hindoost'han fast on the first nine days of the moon, in honour of Doorga; and observe, as they say, a total abstinence, even from water. Fasts precede some of the festivals: after the death of parents Hindoos fast three

[l] Widows keep this fast so strictly, that if a widow were dying, and a draught of water would prolong life, her friends would scarcely give it.

[m] On the first of these days Vishnŏo goes to sleep; on the second he turns to the other side; and on the third he awakes.

[n] The occasion of this fast is thus related:—On a certain occasion, Doorga asked Shivŭ what would please him most, and be a work of the greatest merit. He replied, to hold a fast in his name on the 14th of the wane of the moon in Phalgoonŭ.

[o] The birth-day of Ramŭ.

[p] Krishnŭ's birth-day.

[q] The time of the Doorga festival.

days; after that of a husband, a wife fasts three days; before offering an atonement, a fast is observed; the day any pilgrim arrives at a holy place he fasts; in fulfilling vows, the Hindoos keep many fasts; some persons enter into a resolution to fast every other day, and persevere in this for years. Some renounce rice altogether, and keep a perpetual fast, living on milk, fruits, &c. Others (pilgrims) offer a certain fruit to some idol, and renounce this kind of fruit, promising never to eat of it again to the end of life. The gods, it is said, delight to see their followers renounce any thing as an act of devotion or attachment to them. This person presents to bramhŭns fruit, thus renounced, on the anniversary of the day on which he renounced it.—Another custom, bearing a similarity to fasting, also prevails among the Hindoos:—In the months Asharhŭ, Shravŭnŭ, Bhadrŭ, and Ashwinŭ, many renounce certain articles of diet, and others omit to be shaved, as acts of devotion to the gods.

The blessing expected from fasting is, that the person will ascend to the heaven of that god in whose name he observes the fast.

SECT. XVII.—*Gifts, (Danŭ*[r]*.)*

Presents to learned bramhŭns; to those less learned; to unlearned bramhŭns; to one whose father was a bramhŭn, but his mother a shōōdrŭ; and alms to the poor, are called by the name of danŭ. The things which may be presented are, whatever may be eaten, or worn, or is in use

[r] From da, to give.

among Hindoos. These are the common gifts, but the shastrŭs have pointed out extraordinary gifts: a daughter in marriage without receiving a fee[s]; a pool of water[t]; a shalgramŭ; a house containing food, clothes, &c. for twelve months; gold; cows; elephants; horses; palanqueens; a road; a copy of a pooranŭ; a mountain of gold[u], silver, brass, rice, or other articles; land[x]; *a person's whole property; yea,* even *his life.*

[s] The generality of the respectable Hindoos say, that receiving a fee for a daughter is like selling flesh; yet the lower orders of bramhŭns commonly receive money on giving a daughter in marriage. Formerly the Hindoo rajas assisted the bramhŭns by giving them money for the expenses of their weddings. A story is related of a raja, who was intreated by a bramhŭn to bestow a gift upon him for the expenses of his marriage. The raja ordered him to put a garland round the neck of the first woman he met, and let her become his wife. The bramhŭn went out, and met the raja's mother returning from bathing. When about to put the garland round her neck, she demanded the reason of this strange conduct; which the bramhŭn explained. The old lady told him to wait, and she would bring about what he wanted. She sat at the door of the palace, and compelled her son to come and invite her in. She replied, that she was become the wife of such a bramhŭn, and that she must go with her new husband. The raja, thunderstruck, called for the bramhŭn, gave him a thousand roopees towards his wedding, and brought his mother into the house again.

[t] Pools are dug every year in all parts of Bengal, and offered to all creatures, accompanied with a number of ceremonies.

[u] The height of these mountain-gifts is given in the Pooshkŭrŭ-khŭndŭ of the Pŭdmŭ-pooranŭ. It must not be supposed that they are very large; but it is necessary that figures of trees, deer, &c. should be seen on them. In one of the smritees is an account of a prostitute, who offered a mountain of gold. About the year 1794, Chŭnooghoshŭ, a kaist'hŭ of Midnapore, gave to the bramhŭns an artificial mountain of gold. A little before this, Gopalŭ-krishnŭ, a voidyŭ of Rajŭ-nŭgŭrŭ, presented to the bramhŭns three mountains, one of gold, another of rice, and another of the seeds of sesamum.

[x] It is very common for rich land-owners to make presents of land to bramhŭns. At a shraddhŭ for a father or a mother, a piece of land, or its value in money, is invariably given to bramhŭns, unless the person be

There are three ways of presenting a gift; one in which the person worships the receiver; another in which he gives as an act of benevolence; and the last, in which the giver prays for some blessing on presenting his gift. If a shōōdrŭ wish to present a gift to a bramhŭn, he bathes, and carries it fasting: on arriving in the presence of the bramhŭn, he sprinkles the gift with water, repeating an incantation that it may be thereby purified, and then presents it with such words as these: 'Sir, I have presented to you this gift: let me have your blessing, that I may obtain heaven, or, that my father may obtain heaven, or that it may be imputed to me as an act of merit.'

If a man present land to bramhŭns, he will obtain heaven; if a cow, he will after death ride on a cow across the river Voitŭrŭnēē; if water, after death he will find refreshing water in his journey to Yŭmalŭyŭ, (the residence of Yŭmŭ, the regent of death;) if a house to bramhŭns, he will obtain a palace in heaven; if an umbrella to a bramhŭn, he will not suffer, in another world, from the rays of the sun; if shoes, in his way to heaven he will not suffer from the heat of the ground; if perfumes to bramhŭns, he will never, after death, receive an offensive smell; if medicine to the blind, he will be delivered from darkness hereafter; if a daughter to a bramhŭn, without a fee, he will gain as much as if he had given the whole world.

poor. Many of the Hindoo rajas sought out poor bramhŭns, and gave them grants of land. A story is related of Kēērttee-chŭndrŭ, raja of Burdwan, who once found a poor fatherless boy, the son of a bramhŭn, tending cattle: he gave him a village, with at much land as he could run over without stopping; and disinherited the shōōdrŭ who had dared to employ the son of a bramhŭn in so mean an occupation. The same raja ordered a man to be cut in pieces, for refusing to restore to a bramhŭn a grant of land which the former had bought in a lot offered for sale.

SECT. XVIII.—*Entertaining Bramhŭns.*

As might be expected in a system formed by bramhŭns, honouring them with a feast is represented as an act of the highest merit. At the close of all religious ceremonies, bramhŭns are entertained; private individuals, during particular holidays, make a feast for one or more bramhŭns; a person on his birth-day, on the anniversary of the day in which he received the initiating incantation, or at the full moon, or at any feast, entertains bramhŭns. During the whole of the month Voishakhŭ, it is very meritorious to give feasts to bramhŭns.

SECT. XIX.—*Various Works of Merit.*

The Hindoo lawgivers have established several customs, which, if separated from idolatry, would be worthy of the highest commendation: they promise to the obedient the greatest rewards in a future state.

Among these we may place hospitality to strangers[y]. The traveller, when he wishes to rest for the night, goes to a house, and says, 'I am ŭtit'hee;' i. e. I am to be entertained at your house. The master or mistress of the house, if of a hospitable disposition, gives him water to wash his

[y] Mŭnoo says, 'No guest must be dismissed in the evening by a housekeeper: he is sent by the returning sun, and whether he come in fit season or unseasonably, he must not sojourn in the house without entertainment. Let not himself eat any delicate food, without asking his guest to partake of it: the satisfaction of a guest will assuredly bring the housekeeper wealth, reputation, long life, and a place in heaven.'

feet, a seat, tobacco, water to drink, &c. After these refreshments, they give him fire-wood, a new earthen pot to cook in[z], rice, split peas, oil, spices, &c. The next morning he departs, sometimes without saying any thing, and at other times he takes leave[a]. In the houses of the poor or the covetous, a stranger meets with worse entertainment. Not unfrequently the mistress of the house excuses herself to a person wishing to become a guest, and among other things alleges, that there are none but women and children at home. It is not very uncommon for a traveller to go to several houses, and to be refused at all. This is partly owing to fear, that the stranger may plunder the house in the night. Where persons have porches at the outside of their houses, they have less fear, as the stranger is then kept at a distance. This hospitality to strangers is indeed sometimes abused by a thief, who robs the house and de-

[z] Almost every Hindoo is either constantly or occasionally his own cook.

[a] The Hindoos have no word for 'thank you' in their common language, and gratitude itself appears to constitute no part of their virtues. The greatest benefits conferred very rarely meet with even the least acknowledgment. I have known European physicians perform the most extraordinary cures on the bodies of the natives gratuitously, without a solitary instance occurring of a single individual returning to acknowledge the favour. Amongst the higher orders of Hindoos, however, the master of a house sometimes says to a guest on his departure, 'You will excuse all inattention;' and the guest replies, 'Oh! sir, you are of a distinguished cast! What shall I say in return for the manner in which I have been entertained? Such food! such a bed! But this is like yourself. No one entertains a guest as you do. May Lŭkshmēē (the goddess of riches) ever dwell in your house.'

I suppose, that in all eastern countries it is a custom for guests to be thus entertained at private houses. The address of our Lord to his disciples seems to intimate that such was the case among the Jews: 'And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And whosoever shall not receive you, when ye depart out of that house, &c.'

camps. Yet if a person refuse to entertain a stranger, the shastrŭ declares that all the sins of the guest become his, and his works of merit become the guest's. The traveller sometimes murmurs on going away, exclaiming that the people of this village are so depraved, that they refuse a handful of rice to a traveller. If a family are unable through poverty to entertain a guest, the shastrŭ orders that they shall beg for his relief. The stranger after eating must take nothing uncooked from the house.

A person of the name of Golŭkŭ-Chŭndrŭ-Rayŭ, of Serampore, formerly sirkar to the Danish East India Company, has particularly distinguished himself in the present day, as the most eminent Hindoo in Bengal for liberality to strangers. Upon an average, two hundred travellers or mendicants were formerly fed daily at and from his house; and it is said that he expended in this manner fifty thousand roopees annually.

Another work of charity is the digging of pools by the side of public roads, to supply the thirsty traveller with water. The cutting of these ponds, and building flights of steps in order to descend into them, is in many cases very expensive: four thousand roopees are frequently expended in one pond, including the expense attending the setting it apart to the use of the public; at which time an assembly of bramhŭns is collected, and certain formulas from the shastrŭs read by a priest; among which, in the name of the offerer, he says, 'I offer this pond of water to quench the thirst of mankind.' At the close of the ceremony, a feast is given to the assembled bramhŭns, who are also dismissed with presents. It is unlawful for the owner ever afterwards to appropriate this pond to his own private use. If the water be very clear and sweet, the offerer is complimented as a

person with whose merits the gods are pleased. A person of Burdwan, of the name of Ramŭ-palŭ, is mentioned as having prepared as many as a hundred pools in different places, and given them for public use. Persons inhabiting villages where water was scarce, used to petition this public benefactor to cut a pool for them; and, after obtaining leave of the raja, he bestowed upon them this necessary blessing[b].

The planting of trees to afford shade to travellers is another act of merit among the Hindoos, and, in a hot climate like this, deserves to be classed among actions that are commendable. Some trees also are considered as sacred, and the planting of them is therefore deemed a religious act. The trees thus planted are generally the ŭshwŭt'hŭ[c], the vŭtŭ[d], vilwŭ[e], ŭshokŭ[f], vŭkoolŭ[g], plŭkshŭ[h], oodoombŭrŭ[i], shingshŭpa[k], tŭmalŭ[l], jēēvn-pootrēē[m], &c. At the time of planting these trees, no religious ceremony takes place; but when they are dedicated to public or sacred uses, the ceremony called prŭtisht'ha is performed. The person who plants one ŭshwŭt'hŭ[n], one nimbŭ[o], two chŭmpŭkŭ[p], three nagŭkéshwŭrŭ[q], seven talŭ[r], and nine cocoa-nut trees, and devotes them with their fruit, shade, &c. to public uses, is promised heaven.

About twenty years ago, a landowner of Patŭ-dŭhŭ, about fourteen miles from Calcutta, planted an orchard by a

[b] Cutting wells made a man famous in patriarchal times: a well, said to be Jacob's well, existed in Samaria at the commencement of the Christian era. John iv. 6, 12.

[c] Ficus religiosa. [d] Ficus Indica. [e] Ægle marmelos. [f] Jonesia asoca. [g] Mimusops elengi. [h] Ficus venosa. [i] Ficus glomerata. [k] Dalbergia Sisso. [l] Xanthochymus pictorius. [m] Unascertained. [n] Ficus religiosa. [o] Melia azadirachta. [p] Michelia champaca. [q] Mesua ferea. [r] Borassus flabelliformis.

public road, placed a person to keep it, and dedicated it to the use of travellers of all descriptions; who are permitted to enter it, and take as much fruit as they can eat on the spot. Krishnŭ-vŭsoo, of Calcutta, made a road* from Kŭtŭkŭ to the temple of Jŭgŭnnat'hŭ, in Orissa, and planted a double row of fruit trees on the sides of this road for the use of pilgrims going to the temple. The pilgrims cook their food, sleep under the shade of these trees, and eat the fruit which they yield. He also cut a large pool near the temple, to supply these pilgrims with water. Raja Sookhŭ-mŭyŭ, of Calcutta, who died in the year 1811, left 100,000 roopees to be appropriated to the repairs and improvement of the road to the temple of Jŭgŭnnat'hŭ, in Orissa, and to assist pilgrims going there in paying the tax to government.

In some parts, in the sultry months Voishakhŭ and Jyoisht'hŭ, rich Hindoos, as an act of merit, erect sheds by the public roads, and supply travellers gratis with water and other refreshments.

For the comfort of travellers, lodging-houses are erected by opulent Hindoos on the side of public roads, in some of which travellers are supplied with refreshments gratis.

SECT. XX.—*Reading and hearing the Pooranŭs.*

At the close of most of the pooranŭs, the writers affirm, that it is an act of the greatest merit, extinguishing all sin, for the people to read these works, or hear them read.

* There are very few good public roads in Bengal.

Those principally recited in Bengal, as an act of merit, are the Mŭhabharŭtŭ, the Shrēē-bhagŭvŭtŭ, the Kalikŭ pooranŭ, the Ootkŭlŭ and Kashēē khŭndŭs[t].

Some auspicious day, in the month Kartikŭ, Maghŭ, or Voishakhŭ, is chosen, on the day preceding which the bramhŭns are entertained. A shed, covered with thatch and open on all sides, is prepared, sufficiently large, if the ceremony be on a grand scale, to accommodate four or five thousand people. At one end, a place rather elevated is prepared for the person who is to read; and the other end, if there be a portico to the house, is enclosed by a curtain, from whence the women hear, and peep through the crevices. Mats are spread for the people to sit on, the bramhŭns in one place, and the kayŭst'hŭs in another[u], and the shōōdrŭs in another. On the appointed day all take their places: the people, on entering, make prostration to the shalgramŭ and to the bramhŭns. The person at whose expense this is performed, after bathing, enters the assembly, acquaints the pŭndits with his design, and asks leave to choose those who are to read; to each of whom he presents a piece of cloth, directing him what to do. The reader (Pat'hŭkŭ) sits on the elevated seat; below him, on the right and left, sit the examiners, (Dharŭkŭs;) and before him the Sŭdŭsyŭs, who decide upon the exactness of the copy. Two persons (Shrotas) sit in front, and in the name of the householder hear it read. Before the recitation begins, a bramhŭn in his name presents a garland of

[t] These two last works are parts of the Skŭndŭ pooranŭ.

[u] When a kayŭst'hŭ has a pooranŭ read at his own house, before the recital commences the officiating bramhŭn worships the book, the author, and the person whose actions are celebrated in this work. Flowers, rice, a burnt-offering, &c. are presented to the book, and to the persons worshipped.

flowers, and some white paint, to the shalgramŭ; places very thick garlands on the neck, arms, and head of the reader, and anoints his breast and forehead with white paint; and afterwards places garlands round the necks of the bramhŭns and some of the shōōdrŭs. The Pat'hŭkŭ, then (about nine or ten o'clock in the forenoon) begins to read one of these pooranŭs aloud. The first day they sit about an hour; but on the succeeding days they begin at seven and continue till twelve; and in the afternoon meet again, when the meaning of what was read in the forenoon in Sŭngskritŭ is to be given in Bengalee, by the Kŭt'hŭkŭ, or speaker; who takes the seat of the Pat'hŭkŭ, placing the shalgramŭ upon a stand before him. At times the passions of the multitude are greatly moved; when some one perhaps presents the reader with a piece of money. The whole is closed at dusk, when the people retire, and converse upon what they have heard. This method is pursued from day to day till the book is finished. The recitation of the Mŭhabharŭtŭ occupies four months, of the Shrēē-bhagŭvŭtŭ about one.

Some persons entertain the guests on the last day instead of the first, dismissing the bramhŭns with presents. It is said, that not less than 100,000 roopees have been sometimes expended by rich men at such recitals. The person who causes these books to be read, is promised great future rewards.

SECT. XXI.—*Sacred Rehearsals, (Gēētŭ*.)*

The Hindoos, as an act of merit, employ persons to sing those parts of their shastrŭs, which contain the history of

*From goi, sing.

their gods. These songs have been composed in the Bengalee from the following, among other shastrŭs: the Chŭndēē, Ramayŭnŭ, the Mŭhabharŭtŭ, the Shrēē-bhagŭvŭtŭ, the Gŭnga-vakyŭ-vŭlēē, the Kalikŭ, Pudmŭ, and Shivŭ pooranŭs, and the Kashēē-khŭndŭ. The names of the songs are: Kalēē-kēērtŭnŭ, Ŭnnŭda-mŭngŭlŭ, Krishnŭ-mŭngŭlŭ, Gŭnga-bhŭktee-tŭrŭnginēē, Kŭvee-kŭnkŭnŭ, Mŭnŭsa-mŭngŭlŭ, Hŭree-sŭngkēērtŭnŭ, Pēērér-ganŭ, Dhŭpér-ganŭ.

As a specimen of the manner in which this singing is conducted, I insert an account of the performance called Kŭvee-kŭnkŭnŭ.—Sometimes a rich man bears the expense, and at others half a dozen persons join in it. If the former, he has the rehearsal in his own yard; and if several unite, it is done in some suitable place in the village, after the place has been swept, and an awning put over it. Eight or ten singers of any cast, attended by four or five musicians, are employed. Upon the ancles of all the singers are loose brass rings, which make a jingling noise: in the left hand is held a brush made from the tail of the cow of Tartary; and in the right, round flat pieces of metal, which by being shook, make a jingling noise. The drum continues to beat till all the people have taken their places; after which the chief singer steps forth, and after a short preface begins to sing, moving his feet, waving his hands, and now and then dancing. The softer music also plays at intervals, and the other singers take parts, waving the cow-tails, and dancing with a slow motion. When the passions of the hearers are affected, some throw small pieces of money at the feet of the principal singer. The performance continues during the day for nearly six hours, and is renewed again at night.

These rehearsals are in some instances continued a month: each day a new song is chosen. The inferior singers receive about eight-pence a day each; and for this trifle sing till they are black in the face, and become quite hoarse. The performance being out of doors, is very unfavourable to vocal efforts, and the exertions of the singers are in consequence very painful. The gifts to those singers who excel, often increase the allowance considerably; and at the time of their dismission, the performers have garments, &c. presented to them. A feast to the bramhŭns concludes the rehearsal. Sometimes women are employed, though not frequently.

The hearing of these songs, however filthy some of them may be, is considered as an act of religious merit.

SECT. XXII.—*Hanging Lamps in the Air.*

In the month Kartikŭ, the Hindoos suspend lamps in the air on bamboos, in honour of the gods, and in obedience to the shastrŭs. I cannot learn any other origin of this custom than this, that as the offerings of lamps to particular gods is considered as an act of merit, so this offering to all the gods, during the auspicious month Kartikŭ, is supposed to procure many benefits to the giver.

SECT. XXIII.—*Method of preventing Family Misfortunes.*

If a Hindoo die on an unlucky day, the shastrŭs declare that not only the whole race of such a person, but the very

trees of his garden, will perish. To prevent these direful effects, a ceremony called Pooshkŭra-shantee is performed in the night, by the river side, or in some plain; where two bramhŭns sit on an altar, and worship the nine planets, also Yŭmŭ, Chitrŭ-gooptŭ, Pooshkŭrŭ-poorooshŭ[y], and the shalgramŭ; and afterwards offer a sacrifice. One of the bramhŭns then makes the images of Yŭmŭ and Pooshkŭrŭ-poorooshŭ; one with cow-dung, and the other with paste made of rice. To these images he imparts souls; worships the knife, slays a fish, and offers it in two parts, with some blood, to the cow-dung and paste images. The person who performs this ceremony then dismisses the two bramhŭns with fees, and avoids seeing their faces any more on that night.

SECT. XXIV.—*Ceremony for removing the Evils following bad Omens.*

If a thunder-bolt fall on a house; if a vulture, or hargilla, (the gigantic crane,) alight on it; or if shackals or owls lodge in it; or if a shackal howl in the yard in the day time, some evil will befall the persons living in this house. To prevent this, the ceremony called ŭdbhootŭ-shantee is performed; which comprises the worship of Brŭmha and other gods, the burnt-sacrifice, repeating the name of a certain deity, &c.

[y] Yŭmŭ is the judge of the dead; Chitrŭ-gooptŭ is his recorder; and Pooshkŭrŭ-poorooshŭ, a kind of inferior deity, who resides with Yŭmŭ.

SECT. XXV.—*Ceremonies performed while sitting on a dead Body.*

In the former edition of this work, I inserted a pretty long account of a number of strange ceremonies, principally drawn from the tŭntrŭs, and known under the name of Sadhŭnŭ. One of these rites is performed while sitting on a dead body; and the whole are practised under the superstitious notion that the worshipper will obtain an interview with his guardian deity, and be impowered to work miracles.

The late Ramŭ-Krishnŭ, raja of Natorŭ, employed the greater part of his time in repeating the name of his guardian deity, and in other gloomy and intoxicating rites. The princess who had adopted him, and who had become his spiritual guide, was offended on perceiving his turn of mind. A little before his death, he performed the Shŭvŭ-sadhŭnŭ, and his house steward, a bramhŭn, provided for him a dead body and other necessary articles; and it is affirmed, that while the raja was sitting on the dead body, (which was placed in the temple of Kalēē, built by the raja at Natorŭ[z],) he was thrown from it to the river Narŭdŭ, a distance of about half a mile. After a long search, the raja was found on this spot in a state of insensibility, and in a few days after he died. I give this story as it was related to me by two or three bramhŭns. That the raja performed the Shŭvŭ-sadhŭnŭ is very probable.

[z] The raja is said to have endowed this temple with lands, &c. of the annual value of 100,000 roopees.

SECT. XXVI.—*Ceremonies for removing, subduing, or destroying Enemies.*

The tŭntrŭ shastrŭs, and even the védŭs, have laid down the forms of an act of worship to remove an enemy to a distance, to bring him into subjection, or to destroy him. This worship is addressed to the yoginēēs, or other inferior deities, before a female image made of cow-dung, or a pan of water, on a Tuesday or Saturday, at the darkest hour of the night. Many incantations are repeated, and some bloody sacrifices offered. The worshipper expects, that by the power of these incantations his enemy will be seized with some dreadful disease, and will thus perish by the unseen hand of the yoginēēs. If a person hear that his enemy is performing these ceremonies for his destruction, he pays another person to perform similar rites, to prevent any evil arising to him.

The Hindoos have also a great variety of incantations, which are supposed to possess the same power as charms in Europe[a]. For destroying the cattle or goods of an enemy, incantations are used; as well as to hinder cows from calving, milk from yielding butter, &c. Another incantation is used to extract fish bones from the throat. They have incantations also for almost every disease; as, the head-ache, tooth-ache, fever, dysentery, leprosy, madness, burns, scalds, eruptions on the skin, &c. In the tooth-ache they are taught to imagine, that by the power of the incantation a small grub is extracted from the tooth.

[a] Some incantations must be read every day, others preserve their power three, and some eight days; but no incantation will *keep good* longer than eight days without being read afresh.

An incantation is repeated to make a tree grow in the belly of an enemy, as well as to obtain preservation from snakes, tygers, witches, ghosts, and all other destructive things; and to drive away serpents, or wild beasts. If any one has been robbed, he prevails upon a person to read an incantation to discover the thief. If any one, who has power to injure another, be offended, the Hindoos read an incantation to appease him. If a person has a trial depending in a court of justice, he reads an incantation while putting on his turban, that he may gain his cause. The cast of Hindoos who keep snakes for a show, repeat incantations that they may handle these snakes without harm. Other incantations are mentioned, by which a person is able to conceal himself, when in the act of doing any thing requiring secrecy.

SECT. XXVII.—*Impure Orgies, with Flesh, spirituous Liquors, &c. (Pōōrnabhishékŭ.)*

Some of the worshippers of the female deities assume the profession of brŭmhŭcharēēs; among whom the ceremony called pōōrnabhishékŭ is known, and which is performed in the night, in a secret manner, at the house of the person who understands the formulas. He who wishes to be initiated into these rites, raises an altar of earth in the house appointed, and scatters some peas on it, which sprout out by the time the altar is used. On the day preceding the rites, he performs the vriddhee-shraddhŭ in the name of his deceased ancestors; and during the whole of the following night, repeats the name of the goddess to be worshipped, rehearses her praise, eats flesh, drinks spirits, &c. On the following day, he takes to the house appointed some

flesh, (of any animal,) spirituous liquors, rice, fish, and many other offerings; with nine females of different casts, (one of which must be a bramhŭn's daughter,) and nine men, (brŭmhŭcharēēs;) with one female for the priest, and another for himself. The priest next takes nine pans of water, and places on them branches of different trees, and sets up some plantain trunks around them; after which the person to be initiated presents a garment to the priest, and intreats him to anoint him. The priest then offers to the goddess, an intoxicating beverage made with the leaves of hemp; of which all present, both women and men, partake. He next rubs on the foreheads of the persons present some red lead, and worships the goddess, the guardian deity of the person to be initiated, making the latter repeat it; and worships the men and women who are present, presenting to each a piece of cloth and other offerings. Next the priest gives to the women spirituous liquors, in cups made of the cocoa nut, or of human skulls. What they leave is taken out of the cups, mixed together, and given to the men. The women then arise one by one, and, dipping the branches into the pans of water, sprinkle the person to be initiated, repeating incantations. This action is repeated by the priest, who changes the name of the disciple, and gives him one expressive of the state into which he is entering, as, Anŭndŭ-nat'hŭ, i. e. the lord of joy. If after this the disciple should become a religious mendicant, he is called a Vyŭktavŭ-dhōōtŭ: if he continue in a secular state, he is called a Gooptavŭ-dhōōtŭ [b]. All the persons present continue repeating the names of their guardian

[b] The first of these two names implies, that the person makes no secret of his being in the order into which he is initiated. He therefore becomes a religious mendicant, and publicly drinks spirits and smokes intoxicating herbs. The latter, after initiation, continues in a secular state, and drinks spirituous liquors in secret.

deities, and at intervals partake of the offerings, without considering the distinctions of cast, or the unlawfulness of the food. After midnight, acts of obscenity are perpetrated so abominable, that the bramhŭn who gave me this account could only repeat them in part*. After this, the priest worships one or more females, the daughters of bramhŭns, and sacrifices a goat to Bhŭgŭvŭtēē. The initiated then offers a present of money to the priest, and to the females and males present. The remainder of the night is spent in eating, drinking spirits, and repeating the names of different deities. These abominable ceremonies are enjoined in most of the tŭntrŭ shastrŭs. The bramhŭn who gave me this account had procured it from a brŭmhŭcharēē, by pretending that he wished to perform these rites.

In the year 1809, Trikonŭ-goswamēē, a vyŭktavŭ-dhōōtŭ, died at Kalēē-ghatŭ, in the following manner:—Three days before his death he dug a grave near his hut, in a place surrounded by three vilwŭ trees, which he himself had planted. In the evening he placed a lamp in the grave, in which he made an offering of flesh, greens, rice, &c. to the shackals, repeating it the next evening. The following day he obtained from a rich native ten roopees worth of spirituous liquors, and invited a number of mendicants, who sat drinking with him till twelve at noon, when he asked among the spectators at what hour it would be full moon; being informed, he went and sat in his grave, and continued drinking liquors. Just before the time for the full moon, he turned his head towards the temple of Kalēē, and informed the spectators that he had come to Kalēē-ghatŭ

* Ramŭ-nat'hŭ, the second Sŭngskritŭ pŭndit in the college, informed a friend of mine, that he once watched one of these groups unobserved, when spirits were poured on the head of a naked woman, while another drank them as they ran from her body.

with the hope of seeing the goddess, not the image in the temple. He had frequently been urged by different persons to visit the temple; but though he had not assigned a reason for his omission, he now asked, what he was to go and see there:—a temple? He could see that where he was. A piece of stone made into a face, or the silver hands? He could see stones and silver any where else. He wished to see the goddess herself; but he had not, in this body, obtained the sight. However, he had still a mouth and a tongue, and he would again call upon her. He then called out aloud twice, 'Kalēē! Kalēē!' and almost immediately died;—probably from excessive intoxication. The spectators, though Hindoos, (who in general despise a drunkard,) considered this man as a great saint, who had foreseen his own death when in health: he had not less than four hundred disciples.

The persons who have gone through the ceremony of Pōōrnabhishékŭ conceal this fact as much as possible, as the drinking of spirits is disgraceful. They renounce all the ceremonies of the other Hindoos, as far as they can do it without incurring disgrace and loss of cast.

Two bramhŭns, who sat with me when I was finishing this account, assured me, that the drinking of spirits was now so common, that out of sixteen Hindoos, two drank spirits in secret, and about one in sixteen in public[d]. Several of the Hindoo rajas, who had received the initiating incantations of the female deities, are said to have given themselves up to the greatest excesses in drinking spirits.

[d] They offer, or pretend to offer, these spirits to the idols, and then the drinking, or drinking to excess, is no crime in the opinion of these brŭmhŭcharēēs. Amongst the regular Hindoos, the eating of flesh is a crime, but eating flesh that has been offered to an image is an innocent action.

SECT. XXVIII.—*Burning of Widows alive.*

THE following and other passages from the Hindoo shastrŭs have no doubt given rise to this singularly shocking practice.

'O Fire, let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium, and void of tears, enter thee, the parent of water, that they may not be separated from their husbands, but may be in union with excellent husbands, be sinless, and jewels among women.' *Rig-védŭ.*

'There are 35,000,000 hairs on the human body. The woman who ascends the pile with her husband, will remain so many years in heaven.——As the snake-catcher draws the serpent from its hole, so she, rescuing her husband, (from hell,) rejoices with him.——The woman who expires on the funeral pile with her husband purifies the family of her mother, her father, and her husband.——If the husband be a bramhŭnicide, an ungrateful person, or a murderer of his friend, the wife by burning with him purges away his sins.——There is no virtue greater than a virtuous * woman's burning herself with her husband.——No other effectual duty is known for virtuous women, at any time after the death of their lords, except casting themselves into the same fire.——As long as a woman, in her successive trans-

* The terms Sadhwēē and Sŭtēē, here rendered virtuous, are thus explained by Harēētŭ:—'commiserating with her husband in trouble, rejoicing in his joys, neglecting herself when he is gone from home, and dying at his death.' In the Mŭtshyŭ pooranŭ it is said, 'By the favour of a chaste woman (Sadhwēē) the universe is preserved, on which account she is to be regarded by kings and people as a goddess.'

migrations, shall decline burning herself, like a faithful wife, on the same fire with her deceased lord, so long shall she not be exempted from springing again to life in the body of some female animal.' *Ungira.*

'If a woman who had despised her husband, and had done what was contrary to his mind, should (even) from mercenary motives, as fear, or a suspension of the reasoning powers, die with her husband, she shall be purged from all (crimes.)'—*Mŭhabharŭtŭ.*

'Though he have sunk to a region of torment, be restrained in dreadful bonds, have reached the place of anguish, be seized by the imps of Yŭmŭ, be exhausted of strength, and afflicted and tortured for his crimes; still, as a serpent-catcher unerringly drags a serpent from his hole, so does she draw her husband from hell, and ascend with him to heaven by the power of devotion.—If the wife be within one day's journey of the place where the husband died, and signify her wish to burn with him, the burning of his corpse shall be delayed till her arrival.—If the husband die on the third day of the wife's menstrual discharge, and she desire to burn with him, the burning of his corpse shall be delayed one day to accommodate her.' *Vyasŭ.*

'If the husband be out of the country when he dies, let the virtuous wife take his slippers, (or any thing else which belongs to his dress,) and binding them (or it) on her breast, after purification, enter a separate fire.' *Brŭmhŭ pooranŭ.*

'A bramhŭnēē cannot burn herself on a separate pile.' *Goŭtŭmŭ.*—'But this is an eminent virtue in another woman.' *Ooshŭna.*

'A woman with a young child, pregnant, doubtful whether she is pregnant or not, or menstruous, cannot ascend the pile.' *Vrihŭn-narŭdēēyŭ pooranŭ.*—The Vishnoo pooranŭ adds, 'or lately brought to bed, (within 20 or 30 days,) cannot,' &c.

I do not find, that it is common for women to reveal their intention of being burnt with their husbands while both parties are in health. A few, however, avow this in confidence to their husbands, and there may be circumstances in the family which may lead to the expectation of such an event. In some families, for several generations, the widow invariably perishes at the death of her husband; and thus established custom exacts this self-immolation from every woman, who has been so unhappy as to have become united to such a family. How shocking to the female herself, had she Christian feelings, to know that such a death awaits her! How shocking to the son, had he the feelings of a man, to know that he is doomed to perpetrate so horrible a matricide!

When the husband is directed by the physician to be carried to the river side, there being then no hopes of his recovery, the wife declares her resolution to be burnt with him[f]. In this case, she is treated with great respect by her neighbours, who bring her delicate food, &c. and when the husband is dead, she again declares her resolution to be burnt with his body. Having broken a small branch from the mango tree, she takes it with her, and proceeds to the

[f] Dying in the sight of the Ganges is not considered as absolutely necessary, however, if a woman perish with the dead body; and sometimes a wife forbids the removal of her sick husband, assuring her friends, that she means to be burnt, and thus make the salvation of her husband certain without the help of Gŭnga.

body, where she sits down. The barber then paints the sides of her feet red; after which she bathes, and puts on new clothes. During these preparations, the drum beats a certain sound, by which it is known, that a widow is about to be burnt with the corpse of her husband. On hearing this all the village assembles. The son, or if there be no son, a relation, or the head man of the village, provides the articles necessary for the ceremony. A hole is first dug in the ground, round which stakes are driven into the earth, and thick green stakes laid across to form a kind of bed; and upon these are laid, in abundance, dry faggots, hemp, clarified butter, pitch, &c. The officiating bramhŭn now causes the widow to repeat the formulas, in which she prays, that 'as long as fourteen Indrŭs reign, or as many years as there are hairs on her head, she may abide in heaven with her husband; that the heavenly dancers during this time may wait on her and her husband; and that by this act of merit all the ancestors of her father, mother, and husband, may ascend to heaven.' She now presents her ornaments to her friends, ties some red cotton on both wrists, puts two new combs in her hair, paints her forehead, and takes into the end of the cloth that she wears some parched rice and kourees. While this is going forward, the dead body is anointed with clarified butter and bathed, prayers are repeated over it, and it is dressed in new clothes. The son next takes a handful of boiled rice, prepared for the purpose, and, repeating an incantation, offers it in the name of his deceased father. Ropes and another piece of cloth are spread upon the wood, and the dead body is then laid upon the pile. The widow next walks round the funeral pile seven times, strewing parched rice and kourees as she goes, which some of the spectators endeavour to catch, under the idea that they will cure diseases[s]. The

[s] Mothers hang the kourees round the necks of sick children.

widow now ascends the fatal pile, or rather throws herself down upon it by the side of the dead body. A few female ornaments having been laid over her, the ropes are drawn over the bodies which are tied together, and faggots placed upon them. The son then, averting his head, puts fire to the face of his father, and at the same moment several persons light the pile at different sides, when women, relations, &c. set up a cry: more faggots are now thrown upon the pile with haste, and two bamboo levers are brought over the whole, to hold down the bodies and the pile [h]. Several persons are employed in holding down these levers, and others in throwing water upon them, that they may not be scorched. While the fire is burning, more clarified butter, pitch, and faggots, are thrown into it, till the bodies are consumed. It may take about two hours before the whole is burnt, but I conceive the woman must be dead in a few minutes after the fire has been kindled. At the close, each of the persons who have been employed, takes up a burning stick and throws it on the remaining fire. The bones, &c. that may be left, are cast into the Ganges. The place where the bodies have been burnt is plentifully washed with water; after which the son of the deceased makes two balls of boiled rice, and, with an incantation, offers them in the name of his father and mother, and lays them on the spot where they were burnt. The persons who have been engaged in burning the bodies now bathe; and each one, taking up water in his hands three times, and repeating incantations, pours out drink-offerings to the deceased. The son binds upon his loins, in coming up out of the

[h] A person sometimes takes one of these bamboos, after the bodies are burnt, and, making a bow and arrow with it, repeats incantations over it. He then makes an image of some enemy with clay, and lets fly the arrow into this image. The person whose image is thus pierced is said to be immediately seized with a pain in his breast.

water, a shred of new cloth; which he wears, if a bramhŭn, ten days. After this the family return home, or remain till evening; or, if the burning has taken place in the evening, till the next morning. Before entering the house, they touch a piece of hot iron, and also fire. This is done as a charm against evil spirits.

Soon after my arrival in Bengal, I was an eye-witness to two instances of the burning of widows to death:—on the latter occasion two women were burnt together; one of them appeared to possess great resolution, but the other was almost dead with fear. In the year 1812, I saw another widow burnt to death at Soondŭrŭ-poorŭ, a distance of about three miles from Serampore; and in the month of November, 1812, the wife of Ramŭ-nidhee, a banker, of Serampore, was burnt alive with the dead body of her husband, not half a mile from the Mission-house. These facts respecting the murder of the helpless widow as a religious ceremony are indeed so notorious, that the most careless traveller may convince himself, if he take the least notice of what is doing on the banks of the river. The natives do not attempt to hide these murders, but rather glory in them as proofs of the divine nature of their religion. The facts hereafter inserted have been voluntarily given to me by respectable natives, most of whom were eye-witnesses of what they here testify.

Several years ago, Ram-Nat'hŭ, the second Sŭngskritŭ pŭndit in the college of Fort-William, saw thirteen women burn themselves with one Mooktŭa-ramŭ, of Oola, near Shantee-poorŭ. After the pile, which was very large, had been set on fire, a quantity of pitch being previously thrown into it to make it burn the fiercer, another of this man's wives came, and insisted on burning: while she was repeating the formulas, however, her resolution failed, and she

wished to escape; but her son, perceiving this, pushed her into the fire, which had been kindled on the sloping bank of the river, and the poor woman, to save herself, caught hold of another woman, a wife also of the deceased, and pulled her into the fire, where they both perished.

About the year 1789, Ŭbhŭyŭ-chŭrŭnŭ, a bramhŭn, saw four women burnt with Ramŭ-kantŭ, a koolēēnŭ bramhŭn, at Vasŭ-dŭroonēē, near Kalēē-ghatŭ. Three of these women were already surrounded by the flames when the fourth arrived. She insisted on being burnt with them: accordingly, after going rapidly through the preparatory ceremonies, (the bramhŭns in the mean time bringing a large quantity of combustible materials,) some fresh wood was laid near the fire already kindled, upon which this infatuated female threw herself. In a moment faggots, oil, pitch, &c. were thrown upon her, and, amidst the shouts of the mob, she expired.

Ramŭ-Hŭree, a bramhŭn, had three wives living at Khŭrŭdŭh, near Calcutta, at the time of his death, about the year 1802. One of them was deranged; with another he had never cohabited, and by the other he had one son. The latter had agreed with her husband, that, whenever he should die, she would burn with him; and he promised her, that if he died at Patna, where his employer lived, the body should be sent down to Khŭrŭdŭh. This woman touched her husband's body at the time of this agreement, as a solemn ratification[h] of what she said[i]. After some time

[h] The Hindoos also make oath while touching one of the shastrŭs, or the shalgramŭ, or a cow, or fire, or the toolŭsee, or a roodrakshŭ string of beads, or rice. When made before a bramhŭn, or in a temple, or by laying the hand on the head of a son, an oath is ratified.

[i] The Hindoos relate a number of stories respecting women who promised their husbands to burn with them, but afterwards shrank from the

this man died at Patna; and a friend fastened the body in a box, and sent it down on a boat. As soon as it arrived at Khŭrŭdŭh, the news was sent to his relations. The wife who had made the agreement failed in her resolution, and sat in the house weeping. Her son, who was grown to manhood, ordered her repeatedly, in the most brutal manner, to proceed to the funeral pile; and reminded her, that it was through her that his father's body had been brought so far: but she refused, and still remained weeping. While this was going forward, the deranged wife, hearing that her husband was dead, and that his body had arrived at the landing-place, instantly declared that she would burn with him. The people endeavoured to terrify her, and divert her from her purpose; but she persisted in affirming that she would positively burn. She came to the house, and poured the most bitter reproaches on the wife who was unwilling to die. This poor deranged wretch had a chain on her leg: a spectator proposed to take it off, and lead her to the funeral pile; and the third wife arriving, she was led

task. A story of this kind is related of a man named Gopalŭ-bharŭ, who pretended to die, in order to try the faithfulness of his wife. As soon as she thought he was really dead, she declared she would not die on his funeral pile; when the (supposed) dead man arose, and upbraided her for her insincerity. Another story is related of Shŭmbhoo-ramŭ, of Arackya, in Burdwan, who had three wives, but was most attached to the youngest. This woman had promised her husband to burn with him after his death, and he had in consequence behaved with the greatest coolness towards his other wives, and had heaped all his wealth on this favourite. A person suggested doubts respecting the sincerity of this woman's declaration. To try her, on a certain occasion, when absent from home, her husband sent a relation to say he was dead, and to urge her to go to the spot to be burnt with him. As soon as she heard the tidings, instead of proceeding to the spot where the body was supposed to be waiting, she locked up all the jewels, &c. her husband had given her, and set her husband's relations at defiance. In a few hours the (dead) husband arrived, degraded this wife, and for the future became more attached to the other two.

with this deranged woman to the body: the wood and other articles for the funeral pile were prepared, and a large crowd had assembled by the river side. As soon as the deranged wife saw the dead body, which was very much disfigured, and exceedingly offensive, she declared it was not her husband; that in fact they were going to burn her with a dead cow. She poured curses on them all, and protested she would not burn with a dead cow[k]. The other female, who had never touched her husband, except at the marriage ceremony, was then bound to this putrid carcase, and devoured by the flames.

About the year 1796, the following most shocking and atrocious murder, under the name of sŭhŭ-mŭrŭnŭ[l], was perpetrated at Mŭjil-poorŭ, about a day's journey south from Calcutta. Bancha-ramŭ, a bramhŭn of the above place, dying, his wife at a late hour went to be burnt with the body: all the previous ceremonies were performed; she was fastened on the pile, and the fire was kindled; but the night was dark and rainy. When the fire began to scorch this poor woman, she contrived to disentangle herself from the dead body, and creeping from under the pile, hid herself among some brush-wood. In a little time it was discovered that there was only one body on the pile. The relations immediately took the alarm, and searched for the poor wretch; the son soon dragged her forth, and insisted that she should throw herself on the pile again, or drown or hang herself. She pleaded for her life at the hands of her own son, and declared that she could not embrace so horrid

[k] In the month of January, 1813, a poor deranged woman was burnt alive with the corpse of her husband, Rŭghoo-nat'hŭ, a bramhŭn, at Bŭjŭra-poorŭ, in the zillah of Krishnŭ-nŭgŭrŭ.

[l] Sŭhŭ, with; mŭrŭnŭ, death.

a death—but she pleaded in vain: the son urged, that he should lose his cast, and that therefore he would die, or she should. Unable to persuade her to hang or drown herself, the son and the others present then tied her hands and feet, and threw her on the funeral pile, where she quickly perished.

Gopēē-nat'hŭ, a bramhŭn employed in the Serampore printing-office, was informed by his nephew, that in the year 1799, he saw thirty-seven females burnt alive with the remains of Ŭnŭntŭ-ramŭ, a bramhŭn of Bagna-para, near Nŭdēēya. This koolēēnŭ bramhŭn had more than a hundred wives. At the first kindling of the fire, only three of them were present; but *the fire was kept burning three days!* When one or more arrived, the ceremonies were performed, *and they threw themselves on the blazing fire!* On the first day, three were burnt; on the second fifteen; and on the third nineteen! Among these, some were forty years old, and others as young as sixteen. The three first had lived with this bramhŭn; the others had seldom seen him. From one family he had married four sisters; two of these were among the slaughtered victims.

In the year 1812, a koolēēnŭ bramhun, who had married twenty-five women, died at Choona-khalee. Thirteen died during his life-time; the remaining twelve perished with him on the funeral pile, leaving thirty children to deplore the fatal effects of this horrid system.

Some years ago, a koolēēnŭ bramhŭn, of considerable property, died at Sookhŭchŭrŭ, three miles east of Serampore. He had married more than forty women, eighteen of whom perished on the funeral pile. On this occasion a fire extending ten or twelve yards in length was prepared,

into which they threw themselves, leaving more than forty children.

About the year 1802, the wife of a man of property of the writer cast was burnt at Kashēē-poorŭ, in the suburbs of Calcutta. The bramhŭn who witnessed this scene informed me, that when he went to the spot, he saw a vast crowd of people assembled; and amongst the rest the above female, a girl about fourteen years old, and another female, of a different cast, who had cohabited with the deceased. The girl addressed herself to the mistress of her husband, and asked her what she did there: it was true, her husband had never loved her, nor had he for one day since their marriage lived with her; yet she was now resolved to enjoy his company after death. She added, (continuing her address to the mistress of her husband,) 'If, however, you will accompany him, come, let us burn together; if not, arise and depart.' She then asked the woman what her husband had bequeathed to her, and was answered that he had given her twenty-five roopees, and some clothes. To this the wife of the deceased added twenty-five more. After this conversation, the bramhŭns hastened the ceremonies; her friends entreated her to eat some sweetmeats, but she declined it, and declared that she would eat nothing but that which she came to eat, (fire.) At this time the clouds gathered thick, and there was the appearance of heavy rain: some persons urged delay till the rain was over; but she requested them to hasten the business, for she was ready. A bramhŭn now arrived, and entreated the favour of this woman to forgive a debt due to her husband, for which his brother was in confinement. She forgave it, leaving a written order behind her, to which she affixed her mark. After the ceremonies by the side of the river, and near the pile, were concluded, she laid herself down on the

pile, placing one arm under the head of the deceased, and the other over his breast, and they were thus tied together. At the time of lighting the pile, the rain fell in torrents, and the fire was so partially lighted, that during half an hour it only singed her clothes and her hair. This devoted female, however, remained in the same posture on the pile till the rain ceased, when, in a few seconds, the fire devoured her. It was reported that she had cohabited with others, but she denied it before she ascended the pile.

An English clergyman, now deceased, once related to me two scenes to which he had been an eye-witness:—one was that of a young woman, who appeared to possess the most perfect serenity of mind during every part of the preparatory ceremonies: calm and placid, she acted as though unconscious of the least danger; she smiled at some, gave presents to others, and walked round the funeral pile, and laid herself down by the dead body, with as much composure as though she had been about to take rest at night. The other scene was very different: the woman, middle aged and corpulent, appeared to go through the business with extreme reluctance and agitation; the bramhŭns watched her, followed her closely, held her up, and led her round the funeral pile, and seemed to feel uneasy till they had tied her fast to the dead body, and had brought the faggots and bamboo levers over her. This clergyman added, that he saw one of this woman's arms move, as in convulsive motions, for some time after the pile was lighted. The Hindoos say, that it is a proof the woman was a great sinner, if any part of her body is seen to move after the pile has been lighted; and, on the contrary, if she is not seen to move, they exclaim, 'Ah! what a perfect creature she was! What a blessed sŭhŭ-mŭrŭnŭ was her's!' A respectable native once told me, that he had heard of a

woman's shrieking dreadfully after she was laid on the pile, which, however, did not save her life [m].

Instances of children of eight or ten years of age thus devoting themselves are not uncommon. About the year 1804, a child eight years old was burnt with the dead body of Hŭree-năt'hŭ, a bramhŭn of Elo, near Calcutta. At the time the news arrived of the death of this child's husband, she was playing with other children at a neighbour's house. Having just before been severely chastised by her aunt, and having formerly suffered much from her, she resolved to burn with the dead body, in order to avoid similar treatment in future; nor could her relations induce her to alter her resolution. She said she would enter the fire, but would not go back to her aunt. As soon as she was laid on the pile, she appeared to die, (no doubt from fear,) even before the fire touched her. The Hindoos say, it is often the case, that the female who is really Sadhwēē, is united to her husband immediately on hearing the news of his death, without the delay of the fire.—Another instance of the same kind occurred in the year 1802, at Vŭrisha, near Calcutta; a child, eight years old, was burnt with her husband. Before she went to the funeral pile, she was compelled to put her hand upon some burning coals, and hold it there for some time, to convince her friends that she should not shrink at the sight of the fire.—About the year 1794, a girl, fifteen years old, who had been delivered of her first child about three weeks, was burnt with her husband, Dévēē-chŭrŭnŭ, a bramhŭn of Mŭniramŭ-pŏorŭ, near Barrack-poorŭ. Her friends remonstrated with her,

[m] I am credibly informed, that on the banks of the Brŭmhŭ-pootrŭ, the Hindoos do not lay faggots on the bodies, nor are bamboos used as levers to hold them down; but the widow lies on the pile with her arms round her husband, and the fire is kindled beneath them.

and did all except (what they ought to have done) use force. When they urged the situation of the infant she would leave, she begged they would not disturb her mind with such things: it was only a female child, and therefore the leaving it was of less consequence. After she had mounted the pile, she sat up, and assured the officiating bramhŭn she then recollected, that in a former birth he was her father.

Women eighty years old and upwards sometimes burn with their husbands. About the year 1791, Gopalŭ-naya-lŭnkarŭ, a very learned bramhŭn, died at Nŭdēēya. He was supposed to have been one hundred years old at the time of his death; his wife about eighty. She was almost in a state of second childhood, yet her gray hairs availed nothing against this most abominable custom.—A similar instance occurred about the year 1809, at Shantee-poorŭ, when the wife of Ramŭ-chŭndrŭ-vŭsoo, a kayŭst'hŭ, at the age of eighty or eighty-five, was burnt with the corpse of her husband.

Mrityoonjŭyŭ, the first Sŭngskritŭ pŭndit in the College of Fort-William, once saw a bramhŭnēē at Rŭngŭ-poorŭ, who had escaped from the pile. She was carried away by a mat-maker, from whom she eloped, and afterwards lived with a Mŭsŭlman groom.—About the year 1804, a woman who had lived with a man as his wife, burnt herself with his body at Kalēē-ghatŭ, near Calcutta.—Some years ago, a sepoy from the upper provinces died at Khiddirŭ-poorŭ, near Calcutta. The woman who had cohabited with him went to the head land-owner, and requested him to provide the materials for burning her with the dead body. He did so, and this adulteress entered the flames, and was consumed with the dead body of her paramour.

In Orissa, the defenceless widow is compelled to cast herself into a pit of fire. If, on the death of a raja, his wife burn herself with him, his concubines are seized, and by beating, dragging, binding, and other forcible methods, are compelled to throw themselves into the pit, where they are all destroyed together. On this subject I beg leave to insert a letter drawn up by Pŭrŭshoo-ramŭ, a learned bramhŭn:—'Shrēē Pŭrŭshoo-ramŭ writes: I have myself seen the wives of one of the rajas of Oorisya burn with their husband. These are the particulars:—after the death of raja Gopēē-nat'hŭ-dévŭ, the head-queen, of her own accord, being prepared to be burnt with the body, a pit was dug, and quantities of wood piled up in it, upon which the corpse was laid, and upon this more faggots: when the fire blazed with the greatest fury, the head-queen cast herself into the flames and perished.' The two other wives of the raja were unwilling to follow this example; but they were seized by force, and thrown into the pit, and consumed. This happened about the year 1793.'

The widows of the yogēēs, a description of weavers, are sometimes buried alive with their deceased husbands. If the person have died near the Ganges, the grave is dug by the side of the river, at the bottom of which they spread a new cloth, and on it lay the dead body. The widow then bathes, puts on new clothes, and paints her feet; and after various ceremonies, descends into the pit that is to swallow her up: in this living tomb she sits down, and places the head of her deceased husband on her knee, having a lamp near her. The priest (not a bramhŭn) sits by the side of the grave, and repeats certain ceremonies, while the friends of the deceased walk round the grave several times, repeating, 'Hŭree bŭl! Hŭree bŭl!' (that is, literally, 'Repeat the name of Hŭree;' but in its common use it is equivalent

to 'Huzza! Huzza!') The friends (if rich) cast into the grave garments, sweetmeats, sandal wood, roopees, milk, curds, clarified butter, or something of this kind; and the widow directs a few trifles to be given to her friends or children. The son also casts a new garment into the grave, with flowers, sandal wood, &c. after which earth is carefully thrown all round the widow, till it has arisen as high as her shoulders, when the relations throw earth in as fast as possible, till they have raised a mound of earth on the grave; when they tread it down with their feet, and thus bury the miserable wretch alive. They place on the grave sandal wood, rice, curds, a lamp, &c. and then, walking round the grave three times, return home.——Among the voishnŭvŭs also are instances of widows being buried alive with the dead bodies of their husbands.——On enquiring among the bramhŭns, and other Hindoos employed in the Serampore printing-office, I found that these murders were much more frequently practised than I had supposed: almost every one had seen widows thus buried alive, or had heard of them from undoubted authority.

I could easily increase the number of these accounts so as to form a volume; but I am not anxious to swell this work with more facts of this nature: these are sufficient to fill the mind of the benevolent with the deepest compassion for the miserable victims of this shocking superstition.

The Hindoo shastrŭs permit a woman to alter her resolution, even on the funeral pile, and command such a person to observe a severe fast as an atonement. This fast, however, may be commuted by gifts to bramhŭns. The Vishnoo pooranŭ directs such a female to become a brŭmhŭcharēē; which profession obliges the person to abstain

from every pleasure, from chewing betle or other exhilirating herbs, from anointing herself with oil[n], &c. Notwithstanding this provision of the shastrŭ, I am informed that at present a widow, if she go to the dead body, declaring that she will be burnt with it, is never permitted to return: or, should such a case occur, she is delivered up to persons of the lowest cast to do what they will with her; she never goes back to her relations.

The desire of Hindoo women to die with their husbands, and the calmness of many in going through the ceremonies which precede this terrible death, are circumstances almost, if not altogether, unparalleled. It is another proof of the amazing power which this superstition has over the minds of its votaries[o]. Among other circumstances which urge them to this dreadful deed, we may rank the following:— First, the védŭs, and other shastrŭs, recommend it, and promise the widow that she shall deliver her husband from hell, and enjoy a long happiness with him in heaven; secondly, long custom has familiarised their minds to the deed; thirdly, by this act they escape the disgrace of widowhood, and their names are recorded among the ho-

[n] This anointing is called ŭbhishékŭ: when oil is applied to the crown of the head, and reaches to all the limbs, it is called ŭbhyŭngŭ. There seems to be a strong affinity betwixt the Jewish and Hindoo methods of anointing in this respect: 'It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.'

[o] Such a widow reflects thus: 'It is right that the wife leave the world with her husband; a son can never be to a mother what a husband is to a wife; the extinction of life is the work of a minute; by strangling, by drowning, how soon does the soul leave the body: there are no terrors then in the funeral pile, and I shall at once enter on happiness: what multitudes have died in this manner before me; and if I live, I have nothing but sorrow to expect.'

nourable of their families[P]; fourthly, they avoid being starved and ill treated by their relations; and lastly, the Hindoos treat the idea of death with comparative indifference, as being only changing one body for another, as the snake changes his skin. If they considered death as introducing a person into an unalterable state of existence, and God, the judge, as requiring purity of heart, no doubt these ideas would make them weigh well a step pregnant with such momentous consequences.

The conduct of the bramhŭns at the burning of widows is so unfeeling, that those who have represented them to the world as the mildest and most amiable of men, need only attend on one of these occasions to convince them, that they have greatly imposed on mankind. Where a family of bramhŭns suppose that the burning of a mother, or their brother's or uncle's wife, or any other female of the family, is necessary to support the credit of the family, the woman knows she must go, and that her death is expected. She is aware also, that if she should not burn, she will be treated with the greatest cruelty, and continually reproached, as having entailed disgrace on the family. The bramhŭn who has greatly assisted me in this work, has very seriously assured me, that he believed violence was seldom used to compel a woman to ascend the pile; nay, that after she has declared her resolution, her friends use various arguments to discover whether she be likely to persevere or not; (for if she go to the water side, and there refuse to burn, they consider it an indelible disgrace on the family;)

[P] It is common at Benares to set up, by the side of the river, stone monuments to the memory of widows who have been burnt with the bodies of deceased husbands. Persons coming from bathing bow to these stones, and sprinkle water on them, repeating the words Sŭtēē, Sŭtēē, i. e. *chaste*.

that it is not uncommon for them to demand a proof of her resolution, by obliging her to hold her finger in the fire; if she be able to endure this, they conclude they are safe, and that she will not alter her resolution. If, however, she should flinch at the sight of the pile, &c. they remain deaf to whatever she says; they hurry her through the preparatory ceremonies, attend closely upon her, and go through the work of murder in the most determined manner.

Some years ago, two attempts were made, under the immediate superintendance of Dr. Carey, to ascertain the number of widows burnt alive within a given time. The first attempt was intended to ascertain the number thus burnt within thirty miles of Calcutta, during one year, viz. in 1803. Persons, selected for the purpose, were sent from place to place through that extent, to enquire of the people of each town or village how many had been burnt within the year. The return made a total of FOUR HUNDRED AND THIRTY-EIGHT. Yet very few places east or west of the river Hoogly were visited. To ascertain this matter with greater exactness, ten persons were, in the year 1804, stationed in the different places within the above-mentioned extent of country; each person's station was marked out, and he continued on the watch for six months, taking account of every instance of a widow's being burnt which came under his observation. Monthly reports were sent in; and the result, though less than the preceding year's report, made the number between TWO AND THREE HUNDRED for the year!—If within so small a space several hundred widows were burnt alive in one year, HOW MANY THOUSANDS OF THESE WIDOWS MUST BE MURDERED IN A YEAR—IN SO EXTENSIVE A COUNTRY AS HINDOOST'HAN[q]! So that, in fact,

[q] It will easily occur to a person familiar with the Holy Scriptures,

the funeral pile devours more than war itself! How truly shocking! Nothing equal to it exists in the whole work of human cruelty! What a tragic history would a complete detail of these burnings make!

SECT. XXIX.—*Voluntary Suicide, (Kamyŭ-Mŭrŭnŭ*[r]*.)*

A NUMBER of expressions in several shastrŭs countenance the practice of voluntary suicide[s]; and some of the smritees, and pooranŭs, lay down rules for Kamyŭ-mŭrŭnŭ; declaring it, however, a crime in a bramhŭn; but meritorious in a shōōdrŭ. The person is directed first to offer an atonement for all his sins, by making a present of gold to bramhŭns, and honouring them with a feast; afterwards,

what a great difference there is betwixt the commands of these Scriptures respecting the widow and the orphan, and the Hindoo shastrŭs. In the former the Divine Being declares himself to be 'the father of the fatherless, the husband of the widow.'

[r] From kamŭ, desire, and mŭrŭnŭ, death.

[s] Many modern works in the English language give too much countenance to this dreadful crime. What is it that unites nominal Christians and Heathens in so many points of doctrine and practice? Mŭnoo says, 'A mansion infested by age and by sorrow, let its occupier always cheerfully quit.' Mr. Hume says, 'Whenever pain or sorrow so far overcome my patience, as to make me tired of life, I may conclude that I am recalled from my station in the plainest and most express terms.——Where is the crime of turning a few ounces of blood from their natural channel?' These are the opinions of Mŭnoo and Hume. The Christian system, in every part, teaches us to say, 'All the days of my appointed time will I wait, till my change come.' In England, where the idea prevails that self-murder excludes from the hope of mercy in the next world, suicides are very common. What then must they be in a country containing so much unrelieved distress as this, and where the inhabitants are persuaded, that self-murder in the Ganges is the very road to future happiness?

putting on new apparel and adorning himself with garlands of flowers, he is accompanied to the river by a band of music. If he has any property, he gives it to whom he pleases: then, sitting down by the side of the river, he repeats the name of his idol, and proclaims, that he is now about to renounce his life in this place in order to obtain such or such a benefit. After this, he and his friends proceed on a boat, and fastening pans of water to his body, he plunges into the stream. The spectators cry out, 'Hŭree bul! Hŭree bul!' Huzza! Huzza! and then retire. Sometimes a person of property kindly interferes, and offers to relieve the wants of the victim if he will abstain from drowning himself; but the deluded man replies that he wants nothing, as he is going to heaven!

When a person is afflicted with a supposed incurable distemper, or is in distress, or despised, it is common for him to form the resolution of parting with life in the Ganges; or the crime is committed after a vow, at the time of making which the person prayed for some favour in the next birth, as riches, freedom from sorrow, &c. Sick persons sometimes abstain from food for several days while sitting near the river, that life may thus depart from them in sight of the holy stream: but the greater number drown themselves in the presence of relations; and instances are mentioned, in which persons in the act of self-murder have been forcibly pushed back into the stream by their own offspring! There are different places of the Ganges where it is considered as most desirable for persons thus to murder themselves, and in some cases auspicious days are chosen on which to perform this work of *religious merit;* but a person's drowning himself in any part of the river is supposed to be followed with immediate happiness. At Sagŭrŭ island it is accounted an auspicious sign if the person is

speedily seized by a shark, or an alligator; but his future happiness is supposed to be very doubtful if he should remain long in the water before he is drowned. The British Government, for some years past, has sent a guard of sepoys to prevent persons from murdering themselves and their children at this junction of the Ganges with the sea, at the annual festivals held in this place[i].

Some years ago, as Shivŭ-Shiromŭnee[k], a bramhŭn, was returning from bathing with Kashēē-nat'hŭ, another bramhŭn, at Shantee-poorŭ, they saw a poor old man sitting on the bank of the river, and asked him what he was doing there. He replied, that he was destitute of friends, and was about to renounce his life in the Ganges. Kashēē-nat'hŭ urged him not to delay then, if he was come to die; —but the man seemed to hesitate, and replied, that it was very cold. The bramhŭn (hinting to his companion that he wished to see the sport before he returned home) reproached the poor trembling wretch for his cowardice, and seizing his hand, dragged him to the edge of the bank; where he made him sit down, rubbed over him the purifying clay of the river, and ordered him to repeat the proper incantations. While he was thus, with his eyes closed, repeating these forms, he slipped down, and sunk into the water, which was very deep, and perished!

About the year 1790, a young man of the order of dŭndēēs took up his abode at Kakshalēē, a village near Nŭdēēya, for a few months, and began to grow very corpulent.

[i] In the year 1806, at this place, I saw a bramhŭnēē (dripping with wet and shivering with cold) who had just been prevented by the sepoys from drowning herself;—and during my continuance there I heard of several mothers who had been prevented from murdering their children.

[k] This man related the fact to me himself.

Reflecting that a person of his order was bound to a life of mortification, and feeling his passions grow stronger and stronger, he resolved to renounce his life in the Ganges. He requested his friends to assist him in this act of self-murder, and they supplied him with a boat, some cord, and two water pans. He then proceeded on the boat into the middle of the stream, and, filling the pans with water, fastened one to his neck, and the other round his loins, and in this manner descended into the water—*to rise no more!* in the presence of a great multitude of applauding spectators. A few years after this another dŭndēē, while suffering under a fever, renounced his life in the Ganges at Nŭdēēya; and nearly at the same time, a dŭndēē at Ariya-dŭh, about four miles from Calcutta, in a state of indisposition, refusing all medical aid, (in which indeed he acted according to the rules of his order,) cast himself into the river from a boat, and thus renounced life.

Gŭnga-dhŭrŭ-shastrēē, a learned bramhŭn, informed me, that in the year 1806 he spent near two months at Prŭyagŭ, during which time he saw about *thirty persons drown themselves!* Almost every day he saw or heard of one or more sŭnyasēēs who thus terminated their existence; and several instances occurred in which a man and his wife, having no children, drowned themselves together, praying for some blessing in the next birth.

A friend, in a letter written in the year 1813, says, 'The circumstance which you heard me relate of the poor leper, took place at Futwa, a little more than a year ago. On hearing the people of my boat declare that a man was going to be drowned, I looked out, and saw the poor creature, who had been deprived by disease of his fingers and toes, but who in other respects appeared healthy, eating

very heartily in the presence of his friends. The bank being high, I could not leave the boat till we had proceeded to a considerable distance from the place where the man sat. As I was running towards the spot, I heard the people on the top of the boat call out, "He is drowned! he is drowned!" His attendants, who appeared to be his relatives, had assisted him to descend the bank; but whether they pushed him in, or whether he went into the water of his own accord, I cannot tell. He made great efforts to resist the stream, and reach the side, and struggled much before he sunk.—I endeavoured to impress on the spectators the heinousness of this crime; but they smiled at my concern, and said, they had only complied with the wishes of the deceased, who had been deprived by disease of his hands and feet.'

Another friend, in a letter written at Cutwa, in the year 1812, says, 'Last week I witnessed the burning of a leper A pit about ten cubits in depth was dug, and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly on feeling the fire begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again; and thus, a man who to all appearance might have survived several years, was cruelly burnt to death. I find that the practice is not uncommon in these parts.' This poor wretch died with the notion, that by thus purifying his body in the fire, he should receive a happy transmigration into a healthful body: whereas, if he had died by the disease, he would, after four births, have appeared on earth again as a leper.

Mr. C. in a letter from Agra, dated in the year 1812, says, 'I went out a few mornings ago, and came to an enclosed place, which, on enquiry, I found had been rendered

sacred by ten persons having been buried alive there. I am informed, that many persons visit the place every Monday afternoon for worship; and that once or twice a year large crowds assemble here, and at another similar place near the city. There is great reason to fear that this practice is very common in these parts. At Allahabad many drown themselves every year; and at Vrinda-vŭnŭ many are buried alive or drowned every year, probably every month.'

The Hindoos relate that there existed formerly at Kshēērŭ, a village near Nŭdēēya, an instrument called kŭrŭvŭt, which was used by devotees to cut off their own heads. The instrument was made in the shape of a half moon, with a sharp edge, and was placed at the back of the neck, having chains fastened at the two extremities. The infatuated devotee, placing his feet on the stirrups, gave a violent jerk, and severed his head from his body.

SECT. XXX.—*Persons casting themselves from Precipices, &c.*

ANOTHER way in which the Hindoo shastrŭs allow a person to renounce life, is by throwing himself from a mountain, or some other eminence. Bengal is a perfect plain; and I have not learnt how far this permission of the shastrŭ is acted upon in the mountainous parts of Hindoost'hanŭ.

SECT. XXXI.—*Dying under the Wheels of Jŭgŭnnat'hŭ's Car.*

AMONGST the immense multitudes assembled at the drawing of this car, are numbers afflicted with diseases, and others involved in worldly troubles, or worn out with age and neglect. It often happens that such persons, after offering up a prayer to the idol, that they may obtain happiness or riches in the next birth, cast themselves under the wheels of the car, and are instantly crushed to death. Great numbers of these cars are to be seen in Bengal; and every year, in some place or other, persons thus destroy themselves. At Jŭgŭnnat'hŭ-kshétrŭ, in Orissa, several perish annually. Many are accidentally thrown down by the pressure of the crowd, and are crushed to death. The victims who devote themselves to death in these forms have an entire confidence that they shall, by this meritorious act of self-murder, attain to happiness.

I beg leave here to insert the following extract of a letter from an officer to a friend, to confirm the facts related in this and the two preceding sections: 'I have known a woman, whose courage failed her on the pile, bludgeoned by her own dear kindred. This I have told the author of 'The Vindication of the Hindoos.'—I have taken a Gentoo out of the Ganges: I perceived him at night, and called out to the boat-men.—'Sir, he is gone; he belongs to God.' 'Yes, but take him up, and God will get him hereafter.' We got him up at the last gasp: I gave him some brandy, and called it physic. 'O Sir, my cast is gone!' 'No, it is physic.' 'It is not that, Sir! but my family will never receive me. I am an outcast!' 'What! for saving your life?' 'Yes.' 'Never mind such a family.'—I let above one hun-

dred men out of limbo at Jŭgŭnnat'hŭ: there were a thousand dead and dying;—all in limbo starving, to extort money from them[x].

SECT. XXXII.—*Infanticide.*

The people in some parts of India, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, frequently offer their children to the goddess Gŭnga. The following reason is assigned for this practice:—When a woman has been long married, and has no children, it is common for the man, or his wife, or both of them, to make a vow to the goddess Gŭnga, that if she will bestow the blessing of children upon them, they will devote the first-born to her. If after this vow they have children, the eldest is nourished till a proper age, which may be three, four, or more years, according to circumstances, when, on a particular day appointed for bathing in any holy part of the river, they take the child with them, and offer it to this goddess: the child is encouraged to go farther and farther into the water till it is carried away by the stream, or is pushed off by its inhuman parents. Sometimes a stranger seizes the child, and brings it up; but it is abandoned by its parents from the moment it floats in the water, and if no one be found more humane than they, it infallibly perishes. The principal places in Bengal where this species of murder is practiced, are, Gŭnga-Sagŭrŭ, where the river Hoogly disembogues itself into the sea; Voidyŭvatēē, a town about fourteen miles to the north of Calcutta; Trivénēē, Nŭdēēya, Chakdŭh, and Prŭyagŭ.

[x] I have not the authority of this gentleman for inserting this extract; but I rely on his known benevolence to excuse the freedom I have thus taken.

The following shocking custom appears to prevail principally in the northern districts of Bengal. If an infant refuse the mother's breast, and decline in health, it is said to be under the influence of some malignant spirit. Such a child is sometimes put into a basket, and hung up in a tree where this evil spirit is supposed to reside. It is generally destroyed by ants, or birds of prey; but sometimes perishes by neglect, though fed and clothed daily. If it should not be dead at the expiration of three days, the mother receives it home again, and nurses it: but this seldom happens. The late Mr. Thomas, a missionary, once saved and restored to its mother, an infant which had fallen out of a basket, at Bholahatŭ, near Malda, at the moment a shackal was running away with it. As this gentleman and Mr. Carey were afterwards passing under the same tree, they found a basket hanging in the branches containing the skeleton of another infant, which had been devoured by ants. The custom is unknown in many places, but, it is to be feared, is too common in others.

In the north western parts of Hindoost'hanŭ, the horrid practice of sacrificing female children as soon as born, has been known from time immemorial. The Hindoos ascribe this custom to a prophecy delivered by a bramhŭn to Dwēēpŭ-singhŭ, a rajŭ-pootŭ king, that his race would lose the sovereignty through one of his female posterity. Another opinion is, that this shocking practice has arisen out of the law of marriage, which obliges the bride's father to pay almost divine honours to the bridegroom[y]: hence persons of high cast, unwilling thus to humble themselves for the sake of a daughter, destroy the infant. In the Pŭnjab,

[y] At the time of marriage the girl's father, taking hold of the knee of the boy, worships him, by presenting offerings of rice, flowers, paint, &c. and promising to give him his daughter.

and neighbouring districts, to a great extent, a cast of Sikhs, and the rajŭ-pootŭs, as well as many of the bramhŭns and other casts, murder their female children as soon as born. I have made particular enquiry into the extent of these murders; but as the crime is perpetrated in secret, have not been able to procure very exact information. A gentleman, whose information on Indian customs is very correct, informs me, that this practice was, if it is not at present, universal among all the rajŭ-poots, who, he supposes, destroy all their daughters: he expresses his fears, that, notwithstanding their promises to the Government of Bombay, made in consequence of the very benevolent exertions of Mr. Duncan, the practice is almost generally continued. He adds, the custom prevails in the Pŭnjab, in Malwa, Joud-poorŭ, Jesselmere, Guzerat, Kutch, and perhaps Sind, if not in other provinces.

A friend at Ludhana, in a letter writen in the year 1812, says, 'The horrible custom of murdering female infants is very common among the rajŭ-pootŭs. One of these fellows had been induced, by the tears of his wife, to spare the life of a daughter born to him. The girl grew up, and had arrived at the age of thirteen; but, unfortunately for her, had not been demanded in marriage by any one. The rajŭ-pootŭ began to apprehend the danger of her bringing a disgrace upon the family, and resolved to prevent it by putting the girl to death. Shortly after forming this atrocious design, he either overheard, or pretended to have overheard, some of his neighbours speak of his daughter in a way that tended to increase his fears; when, becoming outrageous, he rushed upon the poor girl, and cut her head off. The native magistrate confined him for a year, and seized all his property. But this was only because the girl was marriageable; infants are murdered with perfect impunity.'

'The Jatŭs, a people who abound in these parts,' says a friend, in a letter from Agra, dated May, 1812, 'destroy their female children as soon as born; but being now afraid of the English, they remove their pregnant women before the time of delivery into the district of the raja of Bhŭrŭtŭ-poorŭ, that they may there commit these horrid murders with impunity. Oh! the dark places of the earth are full of the habitations of cruelty! In these parts there are not many women burned with their husbands, and when they do burn, they are not held down with bamboos, but left to themselves and the fire; but if any one run away or jump out, they cut her down with a sword, and throw her into the fire again. This was done at a flight of steps just by, a little before the English took this place; since which time I have not heard of any such events occurring.'

SECT. XXXIII.—*Ascetics devoured in Forests by Wild Beasts.*

Beside the dreadful waste of human life in practising superstitious austerities, great numbers of Hindoo devotees, who visit forests as an act of seclusion from the world, perish by wild beasts. The author, when on a visit to Sagŭrŭ island in the year 1806, was informed by a yogee that six *of his companions had been devoured there by tygers in the three* preceding months; that while absent in the forest gathering sticks, he heard their cries, and looking over the wall of the temple yard in which they lived, he saw the tygers dragging them by the neck into the forest. Other forests infested by wild beasts are visited by these yogees, many of whom are devoured every year. Numbers

of secular persons too, drawn to the annual festivals celebrated in these forests, fall victims to the tygers.

SECT. XXXIV.—*Perishing in Cold Regions.*

THE Hindoos have a way to heaven without dying. If the person who wishes to go this way to heaven, through repeating certain incantations, survive the cold, he at last arrives at Himalŭyŭ, the residence of Shivŭ. Such a person is said 'to go the great journey.' Yoodhist'hirŭ, according to the pooranŭs, went this way to heaven; but his companions Bhēēmŭ, Ŭrjoonŭ, Nŭkoolŭ, Sŭhŭ-dévŭ, and Droupŭdēē, perished by the cold on the mountain. This forms another method in which the Hindoos may meritoriously put a period to their existence. It is also one of the Hindoo atonements for great offences.

It is difficult to form an estimate of the number of Hindoos who perish annually, the victims of superstition; and the author fears any reasonable conjecture would appear to many as highly exaggerated, and intended to prejudice the public mind against the Hindoos as idolaters. He wishes to feel and avow a just abhorrence of idolatry, and to deplore it as one of the greatest scourges ever employed by a Being, terrible in anger, to punish nations who have rejected the direct and simple means which nature and conscience supply of knowing himself; but he would use no unfair means of rendering even idolatry detestable: and with this assurance, he now enters on as correct a conjec-

ture respecting the number of victims annually sacrificed on the altars of the Indian gods, as he is able:

Widows burnt alive on the funeral pile, in Hindoost'hanŭ, . . .	5000
Pilgrims perishing on the roads and at sacred places[z], ...	4000
Persons drowning themselves in the Ganges, or buried or burnt alive,	500
Children immolated, including the daughters of the rajŭ-pootŭs, . .	500
Sick persons whose death is hastened on the banks of the Ganges[a],	500
Total,	10,500

[z] '*Buddruck in Orissa, May 30th*, 1806. We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who have come from various parts of Northern India. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey.

'*Juggernaut, 14th June.* I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared with the 'valley of Hinnom.' I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen.

'*Juggernaut, 21st June.* I have beheld another distressing scene this morning at the place of skulls; a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, 'they had no home but where their mother was.' O, there is no pity at Juggernaut! no tenderness of heart in Moloch's kingdom.' *Buchanan's Researches in India.*

A person who has lived several years near the temple of Jŭgŭnnat'hŭ, in Orissa, in a letter to the author, says, 'I cannot pronounce on the numbers who annually perish at Jŭgŭnnat'hŭ, and on their way thither: in some years they do not amount to more than 200 perhaps; but in others they may exceed 2000.'

[a] A gentleman, whose opinion is of great weight, says, 'I believe this estimate is far below the truth.'

Supposing there to be five thousand towns and large villages in Hindoost'hanŭ, and that one widow is burnt from each of these places in one year, no less a number than *five thousand helpless widows are annually burnt alive* in this country; but if we are guided by the calculation made at Calcutta (see p. 114.) it will appear, that at least two widows in every large village must be murdered annually, including all the large towns in the same ratio. If so, instead of five thousand murders, the number must be doubled; and it will appear that ten thousand widows perish on the *funeral pile* in the short period of twelve months. Nor is this havock like the irregular return of war; on the contrary, it is as certain and as fatal as the march of death itself.

The second calculation will not appear exaggerated, I am persuaded, when we consider the testimony of Dr. Buchanan, added to that of an officer inserted in page 124 of this volume; to which I could add, that of many respectable natives.—By fevers, by the dysentery, and other diseases arising from exposure to the night air, and the privations of a long journey, crowds are carried off in a few days: sometimes numbers involuntarily fall under the wheels of the monstrous car of Jŭgŭnnat'hŭ: five or six hundred persons, principally women, I am informed, were crushed to death before the temple of Jŭgŭnnat'hŭ, in the year 1810, by the mere pressure of the crowd. The reader must consider that these sacred places, the resort of pilgrims, are spread all over Hindoost'hanŭ, and that pilgrims travel to them from distances requiring journeys of three, four, and five months.

In the opinion of every person to whom I have shewn the manuscript, the other calculations fall far below the real fact.

But if these calculations are not beyond the truth, what a horrible view do they present of the effects of superstition. Since the commencement of the bramhinical system, millions of victims have been immolated on the altars of its gods; and, notwithstanding the influence of Europeans, the whole of Hindoost'hanŭ may be termed 'a field of blood unto this day.'

I must leave it to the pen of the future historian and poet to give these scenes that just colouring which will harrow up the soul of future generations: I must leave to them the description of these legitimate murders, perpetrated at the command and in the presence of the high-priests of idolatry; who, by the magic spell of superstition, have been able to draw men to quit their homes, and travel on foot a thousand miles, for the sake of beholding an idol cut out of the trunk of a neighbouring tree, or dug from an adjoining quarry;—to prevail on men to commit murders to supply human victims for the altars of religion;—on mothers to butcher their own children;—on friends to force diseased relations into the arms of death, while struggling to extricate themselves;—on children to apply the lighted torch to the pile that is to devour the living mother, who has fed them from her breasts, and dandled them on her knees. To crown the whole, these priests of idolatry have persuaded men to worship them as gods, to lick the dust of their feet, and even to cut off lumps of their own flesh [b], their own heads [c], as offerings to the gods.

[b] See vol. i. p. 150. [c] See vol. ii. p. 120.

SECT. XXXV.—*Ceremonies performed on visiting Holy Places.*

The founders of the Hindoo religion have taught that certain places (Tēērt'hŭ-st'hanŭ[d]) are peculiarly sacred; that the performance of religious rites at these places is attended with peculiar merit, and followed by extraordinary benefits. The source and confluence of sacred rivers; places where any of the phænomena of nature have been discovered; or where particular images have been set up by the gods themselves[e]; or where some god or great saint has resided; or where distinguished religious actions have been performed—have been pronounced sacred.

Excited by the miraculous accounts inserted in the shastrus, multitudes visit these places; others reside there for a time; and some spend the last stages of life at a holy place, to make sure of heaven after death. Rich men not unfrequently erect temples and cut pools at these places, for the benefit of their souls.

When a person resolves to visit any one of these places, he fixes upon an auspicious day, and, two days preceding the commencement of his journey, has his head shaved; the next day he fasts; the following day he performs the shraddhŭ of the three preceding generations of his family on both sides, and then leaves his house. If a person act according to the shastrŭ, he observes the following rules: First, till he returns to his own house, he eats rice which

[d] The place where persons obtain salvation; from *tree*, salvation, and *st'hanŭ*, place.

[e] At Benares Shivŭ is said to have set up with his own hands an image of the lingŭ.

has not been wet in cleansing, and that only once a day; he abstains from anointing his body with oil, and from eating fish. If he ride in a palanqueen, or in a boat, he loses half the benefits of his pilgrimage: if he walk on foot, he obtains the full fruit. The last day of his journey he fasts. On his arrival at the sacred spot, he has his whole body shaved[r]; after which he bathes, and performs the shraddhŭ. It is necessary that he stay seven days at least at the holy place; he may continue as much longer as he pleases. Every day during his stay he bathes, pays his devotions to the images, sits before them and repeats their names, and worships them, presenting such offerings as he can afford. In bathing he makes kooshŭ grass images for his relations, and bathes them. The benefit arising to relations will be as one to eight, compared with that of the person bathing at the holy place. When he is about to return, he obtains some of the offerings which have been presented to the idol or idols, and brings them home to give to his friends and neighbours. These consist of sweetmeats, flowers, toolŭsee leaves, the ashes of cow-dung, &c. After celebrating the shraddhŭ, he entertains the bramhŭns, and presents them with oil, fish, and all those things from which he abstained. Having done this, he returns to his former course of living. The reward promised to the pilgrim is, that he shall ascend to the heaven of that god who presides at the holy place he has visited.

The following are some of the principal places in Hindoost'hanŭ to which persons go on pilgrimage:—

Gŭya, rendered famous as the place where Vishnoo destroyed a giant. To procure the salvation of deceased

[r] If it be a woman, she has only the breadth of two fingers of her hair behind cut off. If a widow, her whole head is shaved.

relations, crowds of Hindoos perform the shraddhŭ here; on whom government levies a tax. Rich Hindoos have expended immense sums at this place.

Kashēē, (Benares.) To this place multitudes of Hindoos go on pilgrimage; the ceremonies of religion, when performed at the different holy places in this city, are supposed to be very efficacious. It is the greatest seat of Hindoo learning in Hindoost'hanŭ. Many Hindoos spend their last days here, under the expectation, that dying here secures a place in Shivŭ's heaven. To prove that a man dying in the very act of sin at this place obtains happiness, the Hindoos relate, amongst other stories, one respecting a man who died in a pan of hot spirits, into which he accidentally fell while c rrying on an intrigue with the wife of a liquor merchant. Shivŭ is said to have come to this man in his last moments, and, whispering the name of Brŭmha in his ear, to have sent him to heaven. Even Englishmen, the Hindoos allow, may go to heaven from Kashēē, and they relate a story of an Englishman who had a great desire to die at this place. After his arrival there, he gave money to his head Hindoo servant to build a temple, and perform the different ceremonies required; and in a short time afterwards obtained his desire, and died at Kashēē. I suppress the name of my countryman from a sense of shame.

Prŭyagŭ, (Allahabad.) The Hindoos suppose that the Ganges, the Yŭmoona, and the Sŭrŭswŭtēē, three sacred rivers, unite their streams here. Many persons from all parts of India bathe at this place, and many choose a voluntary death here. Government levies a tax on the pilgrims. He who has visited Gŭya, Kashēē, and Prŭyagŭ, flatters himself that he is possessed of extraordinary religious merits.

Jŭgŭnnat'hŭ-kshŭtrŭ, (in Orissa.) Several temples and pools attract the attention of pilgrims at this place; but the great god Jŭgŭnnat'hŭ is the most famous object of attention to pilgrims, who come from all parts of India at the times of the thirteen annual festivals held in honour of this wooden god. All casts eat together here, the rise of which custom is variously accounted for. The Hindoos say, that 200,000 people assemble at this place at the time of drawing the car; when five or six people are said to throw themselves under the wheels of the car every year, as a certain means of obtaining salvation. When I asked a bramhŭn in what way such persons expected salvation, he said, that generally the person who thus threw away his life was in a state of misfortune; and that he thought, as he sacrificed his life through his faith in Jŭgŭnnat'hŭ, this god would certainly save him.—The pilgrims to this place, especially at the time of the above festival, endure the greatest hardships; some from the fatigues of a long journey, others from the want of necessary support, or from being exposed to bad weather. Multitudes perish on the roads, very often by the dysentery; and some parts of the sea shore at this holy place may be properly termed Golgotha, the number of skulls and dead bodies are so great. In no part of India, perhaps, are the horrors of this superstition so deeply felt as on this spot: its victims are almost countless. Every third year they make a new image, when a bramhŭn removes the original bones of Krishnŭ[5] from the belly of the old image to that of the new one. On this occasion, he covers his eyes lest he should be struck dead for looking at

[5] The tradition is, that king Indrŭ-dyoomŭ, by the direction of Vishnoo, placed the bones of Krishnŭ, who had been accidentally killed by a hunter, in the belly of the image of Jŭgŭnnat'hŭ.

such sacred relics [h]. After this, we may be sure, the common people do not *wish* to see Krĭshnŭ's bones.

It is a well-authenticated fact, that at this place a number of females of infamous character are employed to dance and sing before the god. They live in separate houses, not at the temple. Persons going to see Jŭgŭnnat'hŭ are often guilty of criminal actions with these females [i]. Multitudes take loose women with them, never suspecting that Jŭgŭnnat'hŭ will be offended at their bringing a prostitute into his presence; or that whoredom is inconsistent with that worship from which they expect salvation, and to obtain which some of them make a journey of four months.

Before this place fell into the hands of the English, the king, a Marhatta chief, exacted tolls from pilgrims for passing through his territories to Jŭgŭnnat'hŭ. At one place the toll was not less than one pound nine shillings for each foot-passenger, if he had so much property with him. When a Bengalee raja used to go, he was accompanied by one or two thousand people, for every one of whom he was obliged to pay the toll. The Honourable Company's government levies a tax of from one to six roopees on each passenger. For several years after the conquest of Kŭtŭkŭ by the English, this tax was not levied; when myriads of pilgrims thronged to this place, and thousands, it is said, perished from disease, want, &c.

[h] The raja of Burdwan, Kēērtee-Chŭndrŭ, expended, it is said, twelve lacks of roopees in a journey to Jŭgŭnnat'hŭ, and in bribing the bramhŭns to permit him to see these bones. For the sight of the bones he paid two lacks of roopees; but he died in six months afterwards—*for his temerity.*

[i] The officiating bramhŭns there continually live in adulterous connection with them.

Some persons, on leaving this holy place, deposit with the bramhŭns of the temple one or two hundred roopees, with the interest of which the bramhŭns are to purchase rice, and present it daily to Jŭgŭnnat'hŭ, and afterwards to dŭndēēs or bramhŭns. Deeds of gift are also made to Jŭgŭnnat'hŭ all over Hindoost'hanŭ, which are received by agents in every large town, and paid to the Mŭt'hŭ-dharēēs[k] at Jŭgŭnnat'hŭ-kshŭtrŭ; who by this means (though professing themselves to be mendicants) have become some of the richest merchants in India.

Ramĕshwŭrŭ, (Ramiseram.) This place forms the southern boundary of the bramhinical religion. It is famous for containing a temple said to have been erected by Ramŭ on his return from the destruction of the giant Ravŭnŭ. None but wandering mendicants visit it.

Chŭndrŭ-shĕkŭrŭ, a mountain near Chittagong, on which stands a temple of the lingŭ. Over the surface of a pool of water inflammable air is said to be perceived, from the fire of which pilgrims kindle their burnt-offerings. The water oozes from one side of the rock, and as it falls below, the pilgrims stand to receive the purifying stream.

Gŭnga-Sagŭrŭ, (Sagŭrŭ-island.) At this place the Ganges runs into the sea; and this circumstance, it is supposed, gives an efficacy to the waters. Vast crowds of Hindoos visit this island twice in the year, and perform religious ceremonies for the good of themselves and ancestors: some are guilty of self-murder, in which they are assisted

[k] These Mŭt'hŭ-dharēēs are found at every holy place. One person presides over the house, which is the common resort of pilgrims, who are entertained there.

by a number of alligators which visit this spot: the infant is cast into the jaws of this voracious animal by its infatuated mother; and thus the religion of Brŭmha transforms the mother into a monster, and tears asunder the tenderest ties of nature.—Ruins and pools still exist on the island, which prove that, though now the haunt of wild beasts, it was once inhabited.

Uyodhya, (Oude,) the ancient capital of Ramŭ, situated by the river Sŭrŭyoo, is still inhabited. The pilgrims are generally Ramats. *Mit'hila*, (Tirhoot,) the birth-place of Sēēta, and the capital of her father Jŭnŭkŭ, is resorted to by pilgrims; as well as *Mut'hoora*, the birth-place of Krishnŭ; and *Vrinda-vŭnŭ*, the scene of the revels of this licentious deity, whose followers visit many *sacred* retreats, the resort of Krishnŭ and the milkmaids. *Gokoola*, the place where Krishnŭ was educated, is also visited by pilgrims, who are shewn the various spots which have been consecrated by the gambols of their favourite god.

The forest of Noimishŭ, near Lucknow, is celebrated as the place where Sōōtŭ, the sage, read the pooranŭs to 60,000 disciples.

Voidyŭnat'hŭ, a place in Birboom, contains a celebrated image called Ramŭ-lingŭ. Some pilgrims, afflicted with incurable distempers, fast here till they die: others make vows, sometimes in some such words as these;—'Oh! Voidyŭnat'hŭ, give me a wife, and I will bring a pan of water from the Ganges and bathe thee;' or, 'I will present thee a mŭn of milk, for frumenty.'

At *Vŭkrésh*wŭrŭ, another place in Birboom, an image of the sage Ŭshtavŭkrŭ is set up, where several warm springs

attract the attention of devotees, who bathe in their waters, not to heal their bodies, but their souls.

Kooroo-kshŭtrŭ, a place near Delhi, where the dreadful battle betwixt Yoodist'hirŭ and Dooryodhŭnŭ was fought. Here Pŭrŭshoo-ramŭ also is said to have filled five pools with the blood of the kshétriyŭs, from which he offered a libation to his deceased father[1].

Hingoola, a cave or excavated rock on the sea-shore. Offerings are presented to the regents of the place on a stone in the cave.

Ekamrŭ-kanŭnŭ, a place on the borders of Orissa, containing 6,000 temples dedicated to Shivŭ. Not less than 70 or 80,000 people are said to visit this place at the drawing of the car of Jŭgŭnnat'hŭ, when all casts eat together.

Hŭree-dwarŭ, (from Hŭree, a name of Vishnoo, and dwarŭ, a door,) or the mouth from which the Ganges issues. An account of this place, inserted in the 6th volume of the Asiatic Researches, declares, that 2,500,000 people assembled here at a festival in 1796.

Kanchēē, a town in Telinga, divided into two parts, Shivŭ-Kanchēē and Vishnoo-Kanchēē. At a festival held here in the month Choitrŭ, the disciples of Shivŭ and Vishnoo quarrel, and often murder one another.

[1] To satisfy his revenge. There is nothing revolting to the feelings of the Hindoos in this dreadful act of revenge: which has made Kooroo-kshŭtrŭ a *holy* place. When a Hindoo is describing a dreadful quarrel, he says, 'It was a perfect Kooroo-kshŭtrŭ.'

Multitudes of other places in India are venerated and visited by pilgrims. When I was writing this account, on describing Bristol Hot-wells, with all its gilt crutches hanging in the pump-room, to the learned bramhŭn who assisted me, he confessed that it would make a famous holy place, and attract immense crowds of pilgrims. It is a deplorable circumstance, that such a waste of time, of life, and of property, should be incurred, through the fatal deception, that the sight of a holy place will be accepted by the Judge of heaven and earth, instead of repentance and conversion, instead of a contrite heart and a holy life.

SECT. XXXVI.—*Ceremonies at Death.*

A SICK person, after his removal to the banks of the Ganges, if he possess sufficient strength, directs quantities of food, garments, &c. to be presented to the bramhŭns. That he may not be compelled to cross Voitŭrŭnēē, whose waters are hot, in his way to the seat of judgment, he presents to a bramhŭn a black cow. When about to expire, the relations place the body up to the navel in the river, and direct the dying man to call aloud on the gods, and assist him in doing so.

The burning of the body is one of the first ceremonies which the Hindoos perform for the help of the dead in a future state. If this ceremony have not been attended to, the shraddhŭ, tŭrpŭnŭ, &c. cannot be performed. If a person be unable to provide wood, cloth, clarified butter, rice, water pans, and other things, beside the fee to the priest, he must beg among his neighbours. If the body be thrown into the river, or burnt, without the accustomed ceremo-

nies, (as is sometimes the case,) the ceremonies may be performed over an image of the deceased made of kooshŭ grass.

Immediately after death, the attendants lay out the body on a sheet, placing two pieces of wood under the head and feet; after which they anoint the corpse with clarified butter, bathe it with the water of the Ganges, put round the loins a new garment, and another over the left shoulder, and then draw the sheet on which the body lies over the whole. The heir-at-law next bathes himself, puts on new garments, and boils some rice, a ball of which and a lighted brand he puts to the mouth of the deceased, repeating incantations. The pile having been prepared, he sets fire to it, and occasionally throws on it clarified butter and other combustibles. When the body is consumed, he washes the ashes into the river; the attendants bathe, and, presenting a drink-offering to the deceased, return home: before they enter the house, however, each one touches fire, and chews some bitter leaves, to signify that parting with relations by death is an unpleasant task.

SECT. XXXVII.—*Rites for the Repose of the Soul, (Shraddhŭ.)*

The Hindoo shastrŭs teach, that after death the soul becomes prétŭ[m], viz. takes a body about the size of a person's thumb, and remains in the custody of Yŭmŭ, the judge of the dead. At the time of receiving punishment the body becomes enlarged, and is made capable of endur-

[m] A departed ghost.

ing sorrow. The performance of the shraddhŭ delivers the deceased, at the end of a year, from this state, and translates him to the heaven of the Pitrees, where he enjoys the reward of his meritorious actions; and afterwards, in another body, enters into that state which the nature of his former actions assign to him. If the shraddhŭ be not performed, the deceased remains in the prĕtŭ state, and cannot enter another body. We are here strongly reminded of the 325th and six following lines of Virgil, in the 6th book of his Æneid, as well as of the 28th ode of the 1st book of Horace.

The offerings made in a person's name, after his decease, and the ceremonies which take place on the occasion, are called his shraddhŭ, which the Hindoos are very anxious to perform in a becoming manner. The son who performs these rites obtains great merit: and the deceased is hereby satisfied[n], and, by gifts to the bramhŭns in his name, obtains heaven.

There are three shraddhŭs for the dead: one, eleven days after death; another, every month; and another at the close of a year after a person's decease. During the ten[o] days of mourning, the relations hold a family council, and consult on the means of performing the shraddhŭ; on the last of these days, after making an offering for the dead by the side of the river, they are shaved. This offering consists of boiled rice, sugar, curds, sweetmeats, milk, plantains, &c. made into ten balls, and presented with prayers.

[n] Mŭnoo says, 'What sort of oblation, given duly to the manes, is capable of satisfying them for a long time, or for eternity, I will now declare, without omission.'

[o] Bramhŭns are unclean for ten days after the death of a relation; kshŭtriyŭs, twelve; voishyŭs, fifteen; and shoodrŭs, thirty.

The next day, after bathing[p], the family prepare an open place for the ceremonies. If it be the shraddhŭ of a rich man, all the learned Hindoos and respectable people of the neighbouring villages are invited. The company being seated under an awning, the sons and the other relations of the deceased, dressed in new garments, place themselves in the midst of the company with their faces eastward, having near them sixteen different gifts, as brass cups, candlesticks, umbrellas, shoes, &c. Next are brought seeds of sesamum, a small piece of gold, and another of a different metal, wrapt up in new cloths. The son of the deceased now puts a piece of new cloth across his neck, and offers an atonement for the sin of having killed insects in sweeping the room, in cooking, grinding spices, and in moving the water jar; then follows an offering to the sun; then, rising, and bringing his hands forward in a supplicating posture, he solicits leave from the company to make the offering; after which he offers the sesamum, gold, and metal, for the happiness of the deceased; takes the kosha, and sprinkles the sixteen gifts with water; then, placing a flower on each, and repeating prayers, he offers them in the presence of the shalgramŭ, one by one, in the name of the deceased, that he may obtain heaven. The son after this, if in circumstances sufficiently affluent, presents large gifts to the bramhŭns, as elephants, horses, palanqueens, boats, &c. the receiving of which, however, is not honourable. A bramhŭn then marks the foreheads of all present with sandal powder, and puts round the neck of each a garland of flowers. To the ŭgrŭdanēē[q] bramhŭns and others are now

[p] At the time of bathing, the person who will perform the shraddhŭ, purifies himself by putting water, seeds, fruits, &c. in parts of the trunks of four plantain trees, repeating incantations. He sends some of this water home to purify the family.

[q] Bramhŭns who receive the first gifts at shraddhŭs are called by this name.

given, amidst much confusion among the receivers, the sesamum, the morsel of gold, the metal, a large bason full of kourees, and a couch or two, as well as the sixteen different gifts; after which the assembly breaks up. The son then goes into the house, and placing a bramhŭn and his wife on a seat, covers them with ornaments, worships them, and, adding a large present of money, dismisses them.

After this, the son of the deceased requests five bramhŭns, of some note for learning, to offer a male calf; in doing which they take two cloths each, four poitas, four betle-nuts, and some kourees, provided for the purpose, and go with the company to a spot where an altar has been prepared, one cubit high, and four cubits square. Four of the bramhŭns sit on the four sides of the altar, and there worship certain gods, and offer a burnt-sacrifice. Near the altar are placed the shalgramŭ, four female calves, a male calf, and a vilwŭ post. The fifth bramhŭn reads certain parts of a pooranŭ, to drive away evil spirits. The female calves are tied to four vilwŭ posts, and the male calf to a post called vrishŭ post[r]. To the necks of the female calves four small slender baskets are suspended, in which are placed, among other things, a comb, and the iron instrument with which the Hindoo women paint their eyebrows black. A sheet of metal is placed under the belly of the male calf; on the back a sheet of copper: the hoofs are covered with silver, and the horns with gold, if the shraddhŭ be performed by a rich man[s]. On the hips of the male calf marks of Shivŭ's trident are impressed with a hot iron.

[r] Vrishŭ is the name for a bull. A rough image of one of these animals is carved in the middle of the post, which is afterwards set up in a public road till it rots or falls down. It is often full of rough carved figures. A good one costs about four roopees.

[s] If by a poor man, imitations of these things are used.

After this, the son of the deceased washes the tail of the male calf, and with the same water presents a drink-offering to his deceased ancestors; and afterwards marries the male calf to the four female calves, repeating many formulas, in which they are recommended to cultivate love and mutual sympathy. The son next liberates the female calves, forbidding any one to detain them, or partake of their milk in future. In liberating the male calf he says, 'I have given thee these four wives[t]; live with them. Thou art the living image of Yŭmŭ; thou goest upon four legs. Devour not the corn of others, go not near a cow in calf, &c.' The female calves are generally taken by bramhŭns[u]: the male calf is let loose, to go where he pleases[x].

To this succeeds what is peculiarly termed the shraddhŭ. The river side, or the cow-house, or some retired place, is chosen; after cleansing which, they collect all kinds of eatables, cloth, sesamum, flowers, &c. and place them in dishes made of the excavated trunks of the plantain tree. The son then washes his feet, and sits with his face towards the east, with a shalgramŭ before him, and repeats many incantations to purify himself; he then worships the shalgramŭ; presents to his deceased parent the seven dishes placed to the east, repeating various incantations; and worships Gŭnga, Vishnoo, and the household gods, adding an offering to the ancestors of the king, as an acknowledg-

[t] Here the Hindoos marry cattle! In another part of this work the reader will find an account of the marriage of monkies!!

[u] Yet the receiving of these and other gifts at shraddhŭs is supposed to disgrace a person.

[x] These bulls wander about, and are treated by the Hindoos with great respect. No one can claim any redress for the injury they do, and no Hindoo dare destroy them. In large towns they are often mischievous. The English call them bramhŭnee bulls.

ment for using the king's land at worship. He then, turning his face to the south, reads many incantations, and with five, seven, or nine blades of kooshŭ grass, makes the image of a bramhŭn, which he places on a plantain before him; then with joined hands he repeats before this image many incantations, to the following purport: 'Before thee, O bramhŭn, I perform my father's shraddhŭ[y].' He next offers to his deceased parent, on a plantain-trunk dish, seven blades of kooshŭ and seven of dōōrva grass, flowers, dry rice, cloth, red paint, and a brass lamp. He next cleanses the place before him with his hands, and scattering upon it a few blades of kooshŭ grass, presents other offerings to his deceased father, repeating many incantations, which contain the names of the offerings, and an invitation to the deceased father to partake of them. From what remains of these offerings the son makes two balls, the smallest of which is offered in the name of those of the family who have not received the benefits of the shraddhŭ, and the other he presents to his deceased father, and then lays it on some kooshŭ grass as before, and worships it, presenting flowers, water, &c. He now places both hands open against a lamp which is burning, as though he were warming himself; after which he prostrates himself to the sun, and presents a fee of from one roopee to five to the officiating bramhŭn; salutes all the bramhŭns present, and makes prostrations to the shalgramŭ, which he afterwards sends into the house. All the offerings are sent to the houses of bramhŭns. The family now return home, where an entertainment is provided, both for bramhŭns and others, consisting principally of sweetmeats, milk, curds, sugar, cakes, &c. The bramhŭns eat in an enclosed spot, the uninvited bramhŭns near the house, and the poor in the street or

[y] The shastrŭ directs that a living bramhŭn shall be chosen; but a grass bramhŭn is generally substituted.

road. At the close of the entertainment, if the person making the shraddhŭ be rich, he gives presents to all those who are not guests, whether bramhŭns or the poor, and thus dismisses them. The next morning he dismisses the learned bramhŭns with presents: to the most learned he gives five roopees perhaps, and to those less learned one. The bramhŭns who were invited are also dismissed with presents. About one o'clock a feast is provided for the relations, who are dismissed the next morning with presents of money, cloth, &c. and on this day another dinner is provided for nearer relations. At the close of the shraddhŭ a number of mendicant musicians play on certain instruments of music, and sing verses celebrating the revels of Krishnŭ; they are often dismissed with large presents.

The next day the family return to their accustomed diet; but the sons, for twelve months after the decease of the father, must refuse every gratification, and cook with their own hands, or eat what has been prepared by a wife, or some near relation dwelling in the house.

Gŭnga-Govindŭ-Singhŭ, a person of the writer cast, head-servant to Mr. Hastings, expended, it is said, 1,200,000 roopees at his mother's shraddhŭ; and Raja Nŭvŭ-Krishnŭ of Calcutta, nearly as much in the shraddhŭ for his mother. This expense was principally incurred in presents to the bramhŭns, such as bedsteads, at two or three hundred roopees each; water pitchers of silver and gold, some worth a thousand, and others two thousand roopees; dishes of silver and gold, at five hundred, two hundred, and one hundred; silver and gold cups and lamp-stands, at two hundred, one hundred, &c.; covered bowls for betle-nut, and gold and silver water jugs, at from five hundred down to one hundred; and cloths at ten or fifteen roopees a piece.

Vast crowds of mendicants[a] and poor people fill the roads at the time of a large shraddhŭ for two or three days together, each of whom obtains a roopee, or half a roopee; sometimes nothing. The lower orders expend three hundred, two hundred, or one hundred roopees at a shraddhŭ. Many persons reduce themselves to beggary to procure the name of having made a great shraddhŭ. If a man delay this ceremony, the priest urges him repeatedly to what he calls his duty. According to the Hindoo law, a person cannot inherit an estate who has not performed the shraddhŭ.

The monthly shraddhŭ for the first year after the death of the parent, is upon a very small scale, and the expense is from ten roopees to twelve anas.

Beside these, there are other shraddhŭs for deceased ancestors, as, in every month at the total wane of the moon; on the last fifteen, or ten, or five days of the moon in Bhadrŭ; once during the first fifteen days of the moon in Ŭgrŭhayŭnŭ; and again in the same month[b], in Poushŭ[c], and Maghŭ[d], on the eighth of the wane of the moon; in Voishakhŭ[e] and Shravŭnŭ[f], on any of the first fifteen days

[a] Some of the mendicants come journies of four or five days.

[b] In this shraddhŭ the flesh of cows was formerly offered in sacrifice. In the kŭlee-yogŭ this is forbidden, and that of deer or goats is substituted.

[c] This shraddhŭ is performed principally with herbs.

[d] In this shraddhŭ bread is chiefly used.

[e] Barley is the principal thing used in this shraddhŭ. At this time the Hindoo women scatter the husks of barley in the public roads, in imitation it is said of the mother of Rŭghoo-nŭndŭnŭ, compiler of a number of the smritees.

[f] The newly descended rain is the principal article in this shraddhŭ.

of the moon. At some of these times all Hindoos perform this ceremony; at other times only a few persons. The expense is trifling, as scarcely any persons are entertained at them.

SECT. XXXVIII.—*Purifications.*

A HINDOO becomes unclean by various circumstances, during which he is interdicted almost every religious ceremony, and forbidden to shave or cut his nails. In the act of purification the person shaves the head, bathes, and puts on clean apparel.

A Hindoo becomes unclean after the death of persons related to him by birth. If a child die before he has teeth, the family bathe immediately, and become clean; or if a child die before its ears are bored, the family remain unclean one night. If a woman miscarry, the family become impure for ten days. After a birth, all the members of the family in a direct line become unclean. A woman in her courses is unclean for three days; but on the fifth day, after bathing, she may again perform religious ceremonies. Every person is considered as in some measure unclean while in a state of sickness, and from some religious services a sick person is wholly excluded. A bramhŭn becomes unclean by the touch of a shōōdrŭ, a dog, a Mŭsŭlman, a barbarian, &c. and all casts, by touching a woman in her courses, a dead body, ordure, urine, the food of other casts, &c.

SECT. XXXIX.—*Atonements for Offences.*

The ancient Hindoo laws on this subject are very numerous, and in many instances very severe and unjust. By these laws the whole property of the country was put into a state of requisition by the bramhŭns. At present, very few offences expose a person to the penalties of the canon law: among these, however, are the killing a bramhŭn, a religious mendicant, or a woman; striking a bramhŭn; killing a cow. Slight atonements are also offered by some when labouring under certain diseases, and for unintentional offences.

I here insert some extracts from the work on atonements called Prayŭshchittŭ-Nirnŭyŭ.—There are nine sorts of sins requiring atonements: 1. Jatee-bhrŭngshŭ-kŭrŭ, in which is included the eating of onions, defrauding relations, &c. 2. Shŭnkŭrēē-kŭrŭnŭ, viz. sodomy. 3. Ŭpatrēē-kŭrŭnŭ, which includes receiving presents from barbarians; bramhŭns entering into trade; and bramhŭns serving shōōdrŭs*. 4. Mŭlavŭhŭ, in which is included destroying insects; eating fruit which has lain near a person who has drank spirits; excessive grief for a trifling loss; and stealing wood, fruit, or flowers. 5. Prŭkēērnnŭkŭ, which includes various offences against the cast. 6. Oopŭpatŭkŭ, which includes many actions: among the rest, killing cows; becoming priest to the low casts; a person's selling himself; forsaking father, mother, sons; neglecting the védŭs, or consecrated fire; giving a daughter in marriage to a younger brother before the elder; giving a younger son in marriage

* In many places bramhŭns, at present, become clerks, cooks, &c. to the higher classes of shōōdrŭs.

before the elder; in the two last cases also becoming priest at the time of such marriage; usury in lending goods; not completing a vrŭtŭ; selling a pool of water, a garden, a son, &c.; not performing any one of the sŭngskarŭs; forsaking a friend; obtaining instructions from a disciple; killing a woman, or a shōōdrŭ, a voishyŭ, a kshŭtriyŭ, &c.; cutting green trees for fire-wood; neglecting to pay debts; sŭbduing or driving away a person not an enemy by the power of incantations; denying a future state, &c. 7. Ŭnoopatŭkŭ, which includes many different actions, viz. a son's having intercourse with a woman who is a wife (though of another cast) to his father; adultery with an uncle's wife; with the wife of a grandfather; with an aunt by the mother's side; with the wife of a king; with a father's sister; with the wife of a shrotriyŭ bramhŭn; with the wife of a priest; with the wife of a teacher of the védŭs; with the wife of a friend; with the friend of a sister; with any woman in the line of consanguinity; with any woman of a cast superior to that of the man; with the wife of a chandalŭ; with a virgin, the daughter of a bramhŭn; with a woman while in her courses; with a woman who has embraced the life of a brŭmhŭcharinēē. 8. Mŭhapatŭkŭ, which includes five different offences, viz. killing bramhŭns; a bramhŭn's drinking spirits, or a shōōdrŭ's intercourse with the wife of a bramhŭn; stealing gold from a bramhŭn to the amount of a gold mohur; adultery with the wife of a gooroo, viz. with the wife of a father, if she be of a superior cast, or if she be of the same cast. Whoever commits these actions is called mŭhapatŭkēē, and whoever lives in familiar habits with this person becomes also mŭhapatŭkēē: this includes sleeping on the same bed; sitting together on one seat; eating together; drinking out of one cup; eating together of food cooked in one vessel; becoming priest to a mŭhapatŭkēē; teaching the védŭs to such an offender. If a

person converse with a mŭhapatŭkēē, or touch him, or if the breath of this offender fall upon him, and these familiarities be continued for twelve months, this person also becomes mŭhapatŭkēē. 9. Ŭtipatŭkŭ includes incest with a person's own mother, or daughter, or son's wife.

If a person kill a bramhŭn, he must renounce life, or offer the prajapŭtyŭ atonement for twenty-four years[h]; or, in case of inability, he must offer 360 cows with their calves, and 100 cows as a fee; or 470 roopees, besides 24 roopees as a fee. If a person murder a bramhŭnēē, whose husband is ignorant of the vēdŭs, the offender must perform the prajapŭtyŭ atonement for six years. This may be commuted for ninety cows and calves, or 270 kahŭnŭs of kourees. For murdering the wife of a kshŭtriyŭ, this atonement must be repeated three years; of a voishyŭ, one year and a half; and of a shōōdrŭ, nine months. If the woman were with child, or in her courses, the atonement must be doubled. If a bramhŭn, or a kshŭtriyŭ, murder a kshŭtriyŭ, the prajapŭtyŭ atonement must be repeated for three years. This may be commuted for forty-five milch cows and their calves, or 135 kahŭnŭs of kourees. If a bramhŭn,

[h] The following is the law respecting this atonement:—The offender, for three days, is to eat, each day, only twenty-six mouthfuls of rice, clarified butter, milk, &c. boiled together; for the next three days he must eat in the evening twenty-two mouthfuls; for the next three days he is to ask for nothing, and, unless spontaneously given him, to eat nothing. If any food be given him, it must be twenty-four mouthfuls of the same kind of food as mentioned above; for the next three days he must eat nothing. If he abstain from food on those days in which he is allowed to take food if given to him, he does not commit a fault. If a person be unable to fast so long, he may make a commutation by fasting six days. If a person be not able to fast six days, he may be exempted, on making an offering of a cow and calf; or, in case of inability to do this, he may offer three kahŭnŭs of kourees.

a kshŭtriyŭ, or voishyŭ, murder a voishyŭ, the above atonement must be repeated for one year and a half. This may be commuted for twenty-three cows and their calves, or 67½ kahŭnŭs of kourees. For murdering a shōōdrŭ, the above atonement must be repeated for nine months. This may be commuted for twelve cows and their calves, or 36 kahŭnŭs of kourees; (about one pound sterling.)

If a bramhŭn have killed a cow belonging to a bramhŭn, he must offer the following atonement:—he must have his head shaved; for thirty days, dwell with cows, eat barley boiled in the urine of cows, and wear a cow's skin. For the next two months, he must eat only once a day. For the two following months, he must bathe with the urine of cows. During these days of penance he must abstain from sin; he must follow a herd of cows; stand when they stand[1], and eat the dust which they throw up with their feet. At night, after putting the cows in the stall, he must bow to them, and then sit upright, cross-legg'd, and watch them all night. If one of the herd be sick, or have met with any misfortune, he must expose his own life for its preservation. He must not seek the preservation of his own life from the scorching sun, the chilling cold, the pelting rain, or the driving storm, till he have secured the herd. If the cows be feeding on another person's ground, he is not to drive them away, nor inform the owner. He must not prevent the calf from sucking, though the cow should not have been milked. After the person has thus gone through this atonement without fault, he must offer to a learned bramhŭn ten cows and a bull. If this be beyond

[1] If, however, part of the herd be lying down, and part be standing, he must do as the greater number do. If the number lying down and the number standing be equal, he must do that which is most painful to himself; of course he must stand.

his ability, he must give up all he has. If an offender be unable to go through all his penance, he must, besides the above fee, offer seventeen new-milch cows. If he be poor, he may offer sixty-six kahŭṇŭs of kourees[k]. This is the atonement, if the cow was wilfully killed by a bramhŭn. If accidentally killed, the offender must go through half the penance, and offer one cow. Besides offering the atonement, the person who has wilfully or accidentally killed a cow, must give to the owner another cow equally good. If he cannot give such a cow, he must give a proper price, to be ascertained by five respectable neighbours. If a bramhŭn castrate a bull, he must offer the six month's atonement as for killing a bramhŭn's cow. If a cow die accidentally in the field, it is taken for granted that it was not properly taken care of, and an atonement must be offered. Such a person must have his head shaved; bathe three times a day; wear a cow's skin with the horns, hoofs, &c. on it; follow the herd; watch the herd by night, &c. If the animal died at night in the cow-house, and the keeper was permitted to go home, instead of watching over the cattle, the atonement must be offered by the owner. If in consequence of the falling of a bell from a cow's ear[l] the cow die, the owner must offer half of the prajapŭtyŭ atonement. If a Hindoo sell a cow to a barbarian, he must eat only one mouthful in the morning for four days, and for

[k] In the work called Prayŭshchittŭ-vivékŭ it is declared, that if a person be unable to pay this fine, he must beg for twelve years, and whatever he is able to procure, he must give as a commutation for the atonement. At the present period, persons may be seen, having the head shaved, making a noise like the lowing of a cow; having a rope, with which cows are tied by the leg, in the hand, &c. begging for this avowed purpose: yet most of these persons make this a contrivance to obtain money.

[l] Hung there like an ear-ring, or ornament, but with the intention of keeping the herd together by the sound.

the next four days four mouthfuls each day in the evening. If the buyer kill and eat the cow, the person who disposed of the animal must offer the same atonement as a bramhŭn for killing a cow.

If a man kill a horse, he must make an offering of cloth to a bramhŭn [m]. If an elephant, he must give to the bramhŭns five blue bulls. If an ass, a goat, or a sheep, a male calf, one year old, must be given to a bramhŭn. If a goose, a peacock, a white heron, or a hawk, he must give a cow to a bramhŭn. If a tyger, a milch cow. If a camel, or a buffalo, he must forfeit a rŭtŭkŭ of gold. If a hog, he must present to a bramhŭn a pitcher of clarified butter. If a parrot, a calf, one year old. If a snake, an axe for cutting wood. If a cat, a guano, an ichneumon, or a frog, he must for three days partake of nothing but milk. If any one of these offences have been done repeatedly, the offender must offer a fourth of the prajapŭtyŭ atonement. If a person have killed a thousand larger insects, he must offer the same atonement as for accidentally killing a shōōdrŭ. For killing a few small insects, the person must repeat an incantation, while squeezing his nose with his fingers.

If a bramhŭn, ignorantly, have intercourse once with the wife of a chandalŭ, he must offer the prajapŭtyŭ atonement during twelve years. If done wilfully, he must renounce life as the expiation of his sin. If done repeatedly, the offence cannot be expiated. If a bramhŭn have improper intercourse with a virgin, or with his own daughter, or with his son's wife, he must become an eunuch, and renounce

[m] The atonements for killing horses and other animals, as well as insects, are alike to all the casts. Shoolŭpanee, a pŭndit, however, maintains, that in all these cases a shōōdrŭ, a female, a child, and an aged person, are to offer only one half of the atonement.

life. If a person of any other cast commit such sin, he must renounce life by the toosh-anŭlŭ atonement [n].

If a shōōdrŭ live with a bramhŭnēē of bad character, he must renounce life by casting himself into a large fire. If

[n] In the work called prayŭshchittŭ-vivékŭ, the method in which this person must renounce life is thus related:—After shaving his head, bathing, &c. he must cover himself with chaff, and, lying down, the fire must be kindled at his feet; and in this way, by slow degrees, he must give up his life to expiate his crime. In another work, the following story is related respecting this method of expiating sin:—In former times, it was common for very learned pŭndits to go from kingdom to kingdom, challenging each king to bring forth his pŭndits, to hold disputations on the subjects contained in the shastrŭs. Oodŭyŭnacharyŭ had, in this manner, obtained the victory over all the pŭndits in the world. He was also the great instrument in overcoming the bouddhŭs, and in reestablishing the practice of the védŭs; but in arming the kings against the bouddhŭs he had been instrumental in destroying many bouddhŭ bramhŭns. Towards the close of his life he went to Jŭgŭnnat'hŭ-kshétrŭ; but when he arrived at the temple, the door shut of itself against him, and he sat at the door, sorrowful, and keeping a fast. In the midst of his fast the god appeared to him in a dream, and told him, he had been guilty of killing many bramhŭns; he could not, therefore, see his face: he must renounce life by offering the toosh-anŭlŭ atonement. Oodŭyŭnacharyŭ was angry with Jŭgŭnnat'hŭ, and pronounced a curse upon him, telling him, that in some future period, when he should be destroyed by the bouddhŭs, he would remember his benefactor. This pŭndit soon afterwards, however, obeyed the command of Jŭgŭnnat'hŭ. When he had been several days suffering in the chaff-fire, and his lower parts were burnt, Shŭnkŭracharyŭ called on him, and challenged him to dispute. Oodŭyŭnacharyŭ declined it, on account of the pain which he endured; but Shŭnkŭracharyŭ promised to cure the burnt parts, and told him, that after the dispute was over, he might offer the atonement. Oodŭyŭnacharyŭ ridiculed him for pretending to dispute with him, since he had not sense to judge in a case so obvious: half his body was burnt already; and yet he (Shŭnkŭracharyŭ) advised him to have the burnt parts restored, in order to dispute with him, in which case he would have to endure these sufferings twice over. Shŭnkŭracharyŭ, being thus overcome at the commencement, retired. The other continued the atonement, and thus expiated his sin of killing the bouddhŭ bramhŭns.

a shōōdrŭ live with a bramhŭnēē of unsullied character, he must tie straw round the different parts of his body, and cast himself into the fire. The woman must be placed on an ass, and led round the city, and then dismissed, never to return. If a voishyŭ commit the same offence with a bramhŭnēē, or a female kshŭtriyŭ, he must renounce life, tying kooshŭ grass round his limbs, and then throwing himself into the fire. If a person defile the bed of his mother-in-law, he must put a red hot piece of stone or iron into his mouth, and become an eunuch. If any person have unnatural connection with a cow, he must repeat the prajapŭtyŭ atonement four times.

If a person marry his paternal or maternal niece, he must perform the chandrayŭnŭ atonement, and the marriage becomes void, though the maintenance of this woman for life will fall upon the offender. [For marrying within the degrees of consanguinity, many different atonements are ordered, according to the nearness of relationship.]

If a bramhŭn eat without having on his poita, he must repeat the gayŭtrēē 100 times, and partake of nothing that day but the urine of cows. If a person eat cow's flesh unknowingly, he must offer the prajapŭtyŭ atonement. If he have repeatedly eaten cow's flesh, he must perform the chandrayŭnŭ vrŭtŭ, and forfeit a bull and a cow. If a person eat the flesh of elephants, horses, camels, snakes, or dogs, he must continue offering the prajapŭtyŭ atonement during twelve months. If a bramhŭn drink spirits, he must again undergo investiture with the poita. If a bramhŭn repeatedly eat onions, he must perform the chandrayŭnŭ vrŭtŭ, and be again invested with the poita. If a person drink the milk of a cow, before the expiration of ten

days after she has calved, he must fast two days. If any man drink the milk of sheep or buffaloes, he must fast two nights.

If a bramhŭn eat once with a person whose father was a shōōdrŭ and his mother a bramhŭnēē, he must perform the chandrayŭnŭ vrŭtŭ, or make an offering of eight cows and their calves, or 22½ kahŭnŭs of kourees. If a bramhŭn eat the food, or semen, or urine, or ordure of a voishyŭ, he must perform the prajapŭtyŭ vrŭtŭ; or perform the other things prescribed instead of this atonement. If any person be compelled to eat the boiled rice of a chandalŭ, he must fast twelve days; but this may be commuted by giving to a bramhŭn five cows with their calves, or 15 kahŭnŭs of kourees. If the rice be unboiled, the eater must fast three days. If a bramhŭn unknowingly drink water from the pitcher with which a chandalŭ draws water from his well, he must fast three nights, and the next day he must eat cow-dung, cow's urine, milk, clarified butter, and curds, mixed together°. If he do this designedly, the atonement must be doubled. If a bramhŭn drink water from, or bathe in, a pool dug by a chandalŭ, he must eat cow-dung, cow's urine, milk, curds, and clarified butter, mixed together. If a dog touch a bramhŭn while he has food in his hand, the latter must fast one day. If a chandalŭ touch a bramhŭn before he have washed his hands and mouth after eating, the latter must fast three days, and repeat the gayŭtrēē a thousand times.

If a chandalŭ or meléchchŭ break a bramhŭn's poita, the

° In proportion to the quantity of cow-dung, he must take twice as much urine, four times as much milk, eight times as much clarified butter, and of curds the same as clarified butter.

bramhŭn must offer the mŭha-santŭpŭnŭ atonement[p] twice.

A person, having finished the ceremonies of an atonement, must lay a handful of grass before a cow; which if she eat, it is a proof that the sin of the offender is removed. If she refuse it, the atonement must be offered again[q].

If sins be not expiated by the necessary atonements, the offenders will descend into hell; from whence, after expiation, they will again arise, perhaps, to human birth, in consequence of some fragment of merit which they possessed in the preceding birth; but they will continue to wear the marks of the sin in which they died[r]. Such persons must

[p] In this atonement the person must mix water steeped in kooshŭ-grass, milk, curds, clarified butter, cow-dung, and cow's urine together, and eat them, and the day after he must fast.

[q] Some years ago, a rich Hindoo of Calcutta, who had committed many sins, thought it necessary to expiate them by an atonement. He invited learned natives from Nŭdēēya to ascertain the proper atonement, which he afterwards offered; but when he came to finish the ceremony by giving grass to the cow, she would not receive it. This excited the greatest anxiety, and several pŭndits were consulted, to ascertain whether the law for the ceremony had been properly laid down. They all affirmed that it had; but on Jŭgŭnnat'hŭ-tŭrkŭ-pŭnchanănnŭ being interrogated, he declared, that the commutation, instead of three, should have been five kahŭnŭs of kourees for each cow. Upon this information the increased sum was paid; the cow then ate the grass, and the offender's sin was known to be expiated! Several other anecdotes of this kind are in circulation among the natives.—There is a remarkable coincidence betwixt this story and that related of Apis, the ox worshipped by the Egyptians, of whom it is said, that he took food from those that came to consult him; but that he refused to eat from the hands of Germanicus Cæsar, who died not long after.

[r] Mŭnoo says, 'A stealer of gold from a bramhŭn has whitlows on his nails; a drinker of spirits, black teeth; the slayer of a bramhŭn, a marasmus. The violater of his gooroo's bed shall be a deformed wretch.—

offer the proper atonements, when these sins will be removed. If such a diseased person die without having offered the atonement, the funeral rites must be refused. Should any one burn his body, he must perform the chandrayŭnŭ vrŭtŭ.

If a person weep for the death of a self-murderer, or for a person killed by a cow, or by a bramhŭn, he or she must offer an atonement. If a woman repent after ascending the funeral pile, or after resolving to renounce life in any way allowed by the shastrŭ, he or she must perform the prajapŭtyŭ vrŭtŭ.

For sinful acts mostly corporeal, a man shall assume after death a vegetable or mineral form; for acts mostly verbal, the form of a bird or a beast; for acts mostly mental, the lowest of human conditions.—The slayer of a bramhŭn must enter, according to the circumstances of his crime, the bŏdy of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a chandalŭ, or a puccassa.—A priest, who has drank spirituous liquors, shall migrate into the form of a smaller or larger worm or insect, of a moth, of a fly feeding on ordure, or of some ravenous animal.—He who steals the gold of a priest, shall pass a thousand times into the bodies of spiders, of snakes and camelions, of crocodiles and other aquatic monsters, or of mischievous blood-sucking demons.—He who violates the bed of his natural or spiritual father, migrates a hundred times into the forms of grasses, of shrubs with crowded stems, or of creeping and twining plants, of vultures and other carnivorous animals, and other beasts with sharp teeth, or of tygers, and other cruel brutes.—They who hurt any sentient beings, are born cats and other eaters of raw flesh; they who taste what ought not to be tasted, maggots or small flies; they who steal ordinary things, devourers of each other; they who embrace very low women, become restless ghosts.—If a man steal grain in the husk, he shall be born a rat; if a yellow mixed metal, a gander; if water, a plava, or diver; if honey, a great stinging gnat; if milk, a crow; if expressed juice, a dog; if clarified butter, an ichneumon.—If exquisite perfumes, a musk-rat; if potherbs, a peacock; if dressed grain in any of its various forms, a porcupine; if raw grain, a hedgehog.—If a deer or an elephant, he shall be born a wolf; if a horse, a tyger; if roots or fruit, an ape; if a woman, a bear; if water from a jar, the bird chataca; if carriages, a ca-

For expiating the sin of falsehood, a person must repeat the name of Vishnoo once [s]. To preserve the life of a bramhŭn, and to appease an angry wife, falsehood may be spoken innocently.

When there are many offenders in his kingdom, who are unable to offer the proper atonements, a king must perform the chandrayŭnŭ vrŭtŭ; by which he will obtain the pardon of the sins of these subjects, and deliver his kingdom from the effects of sin remaining unexpiated [t].

mel; if small cattle, a goat.—Women, who have committed similar thefts, incur a similar taint, and shall be paired with those male beasts in the form of their females.—As far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may endure analogous pains.—They shall first have a sensation of agony in Tamisrŭ, or utter darkness, and in other seats of horror; in Usipŭtrŭvŭnŭ, or the sword-leaved forest; and in different places of binding fast and of rending.—Multifarious tortures await them: they shall be mangled by ravens and owls; shall swallow cakes boiling hot; shall walk over inflamed sands, and shall feel the pangs of being baked like the vessel of a potter.—They shall assume the forms of beasts continually miserable, and suffer alternate afflictions from extremities of cold and of heat, surrounded with terrors of various kinds.—More than once shall they lie in different wombs, and, after agonizing births, be condemned to severe captivity and to servile attendance on creatures like themselves.—Then shall follow separations from kindred and friends; forced residence with the wicked; painful gains and ruinous losses of wealth; friendships hardly acquired, and at length changed into enmities.—Old age without resource; diseases attended with anguish; pangs of innumerable sorts, and, lastly, unconquerable death.'

[s] On the other hand, it is a common saying among the Hindoos, derived from some of their shastrŭs, that if a person utter a lie, his family, for fourteen generations, will successively fall into hell.

[t] I have heard a native Christian, when preaching to his countrymen, mention this atonement, to illustrate the fact of God's having given his Son as an atonement for sins committed in his earthly kingdom.

BOOK V.

DOCTRINES OF THE HINDOO RELIGION.

The reader is referred to another part of this work for the speculative theories of the Hindoo Mythology. The author has begun these theories where they appear to be interwoven with the popular superstition.

CHAP. I.

OF THE TRANSMIGRATION OF SOULS.

AFTER death, the person is conveyed by the messengers of Yŭmŭ through the air to the place of judgment. After receiving his sentence, he wanders about the earth for twelve months, as an aerial being or ghost; and then takes a body suited to his future condition, whether he ascend to the gods, or suffer in a new body, or be hurled into some hell. This is the doctrine of several pooranŭs; others maintain, that immediately after death and judgment, the person suffers the pains of hell, and removes his sin by suffering; and then returns to the earth in some bodily form.

I add a few particulars respecting the transmigration of souls from the work called Kŭrmŭ-vipakŭ:—He who destroys a sacrifice will be punished in hell; he will afterwards be born again, and remain a fish for three years; and

then ascend to human birth, but will be afflicted with a continual flux. He who kills an enemy subdued in war, will be cast into the hell Krŭkŭchŭ; after which he will become a bull, a deer, a tyger, a bitch, a fish, a man: in the last state he will die of the palsy. He who eats excellent food without giving any to others, will be punished in hell 30,000 years, and then be born a musk-rat; then a deer; then a man whose body emits an offensive smell, and who prefers bad to excellent food. The man who refuses to his father and mother the food they desire, will be punished in hell, and afterwards be born a crow; then a man. In the latter birth he will not relish any kind of food. The stealer of a water-pan will be born an alligator, and then a man of a monstrous size. The person who has lived with a woman of superior cast, will endure torments in hell during seventy-one yoogŭs of the gods: after this, in another hell, he will continue burning like a blade of grass for 100,000 years. He will next be born a worm, and after this ascend to human birth; but his body will be filled with disease. The stealer of rice will sink into hell; will afterwards be born and continue eighteen years a crow; then a heron for twelve years; then a diseased man. He who kills an animal, not designing it for sacrifice, will, in the form of a turtle, be punished in hell; then be born a bull, and then a man afflicted with an incurable distemper. He who kills an animal by holding its breath, or laughs at a pooranŭ at the time of its recital, will, after enduring infernal torments, be born a snake; then a tyger, a cow, a white heron, a crow, and a man having an asthma. He who steals alms will sink into hell, and afterwards be born a blind man, afflicted with a consumption. A beautiful woman who despises her husband, will suffer in hell a variety of torments; she will then be born a female, and, losing her husband very soon after marriage, will long suffer the miseries of widowhood.

The ŭgnee pooranŭ says, that a person who loses human birth, passes through 8,000,000 births among the inferior creatures before he can again obtain human birth: of which he remains 2,100,000 births among the immoveable parts of creation, as stones, trees, &c.; 900,000 among the watery tribes; 1,000,000 among insects, worms, &c.; 1,000,000 among the birds; and 3,000,000 among the beasts. In the ascending scale, if his works be suitable, he continues 400,000 births among the lower casts of men; during 100 births among bramhŭns; and after this he may obtain absorption in Brŭmhŭ.

Whether the doctrine of the metempsychosis originated with the politician or the philosopher, its influence on the state of society might form an interesting subject of enquiry. As far as I have been able to trace its influence, it appears to have the most unhappy effects upon the present race of Hindoos. All their sins are considered as necessary consequences of actions done in a former life, on which account they seldom charge their consciences with guilt for committing them. If a Hindoo be attacked with some disease, or fall into peculiar misfortunes, he immediately traces the cause to the sins of a former birth; and, instead of using measures to extricate himself, he sits down in despair, thinking that these things are inseparably attached to his birth, and that he can get rid of them only with life itself. In a religious view, this doctrine is very pernicious: the Christian is taught, that every thing depends upon the present state, and he therefore 'works out his salvation with fear and trembling;' but the Hindoo, like all other men, being always disposed to procrastinate in religion, finds this disposition greatly encouraged, by the hope that a future birth will be more favourable to him; that he shall be born to better fortunes, be rich, or be placed in happier cir-

cumstances for pursuing the concerns of religion. The next birth, in the mouth of a Hindoo, is the same as 'tomorrow' in the mouth of a nominal Christian.

The faith of the Hindoos in the doctrine of the transmigration of souls often appears in their conversation, especially when either prosperous or adverse circumstances have arisen in a family. When a person is in deep sorrow for the loss of a child, and is addressed by another on the subject, the former perhaps utters her grief in some such words as these:—'What have I done, that I am thus grievously afflicted? When I examine my life from my childhood, I cannot see that I have done any harm. Why then does God thus afflict me? Why did he give me a child? Why did he take it away?'—She next vents her grief in a torrent of abuse on Yŭmŭ:—'Oh! Yŭmŭ! What did I do to thee? I am sure I never injured thee. Thou knewest that I had none else: I am in this world like a blind creature; this child was my staff,—and thou hast taken him away. O thou wicked Yŭmŭ!—I will put a wisp of fire in thy face.—I will flog thee with the broom.—My breast is rent with grief.' Another female now joins her, and says, 'Oh! sister! What! is your child gone? Ah! Ah! Ah!—that vile Yŭmŭ—he is full of injustice. If I could see him, I would cut him into a thousand pieces. He has taken all mine; but he has left you one[a]. Ah! if

[a] The Hindoo women are excessively fond of their children. When a mother pays her respects to an aged female, she presents her child to receive her blessing, and says, 'Mother!—give my child your blessing.' The old woman says, 'Live, *live*, as many years as there are hairs on my head.' When a mother takes her child into company, to prevent its being hurt by a witch, she rubs its forehead with earth thrown up by worms, or with the end of a lamp-wick, and spits on its breast.

I were stone, I should split into pieces; but I am earth—only flesh and blood, and therefore I am sunk into nothing. But why do I thus complain? I am not singular; every one's house is plundered.' Another person now comes in, and says, 'Why do you blame Yŭmŭ? What fault has he done? In former births you must have committed many crimes; otherwise I cannot see why you should suffer in this dreadful manner: you have done nothing but works of merit in this birth. You must have injured some one's child in a former birth, and now yours is taken from you. Yŭmŭ has done nothing wrong. He is justice itself. He never errs. Nor ought you to think it extraordinary that a person dies. It is more extraordinary that a person desires to live. If you confine a bird in a cage, though you cherish him with the greatest care, if the door be open he flies away. But though there are nine openings in the body by which the soul may make its escape, and though the person be suffering the deepest distress, yet the soul is not willing to depart;—this desire of life is more wonderful than death itself.—When the soul has taken its flight, then, why should you think it such an extraordinary thing? You are suffering for the sins of many former births; which sins, like a shadow, will pursue you, go where you will, and assume whatever shape you may, till they be expiated by suffering. If this were not so, why is it that a good man suffers, while a wicked man is raised to the pinnacle of prosperity? If men suffered only for the sins of this life, the good would have nothing but happiness, and the wicked nothing but sorrow[b].'

[b] I have heard it urged, in proof of the reality of successive births, that if a child had not drawn the breast in a former birth, it would not, as soon as born, cling to the breast, and know how to suck. A person before whom this argument was once urged, asked how this was to be accounted for when the person arose from the state of a fish to human birth?

Sometimes the doctrine of transmigration appears in the conversation of widows, when they are talking over their sorrows one amongst another. One begins the conversation, by addressing one of the company, recently become a widow, in some such words as these:—'Ah! why is so much trouble fallen upon you? You have continually performed works of merit. I have observed, that from your childhood you have been very religious[c].' Another replies, —'How you talk! What! do you think she is suffering for sins committed in this birth?' The widow addressed now adds:—'Ah! my sorrows are indescribable. I am now suffering for the sins of many births; the sins of birth after birth, birth after birth, are fallen upon me. If the sins of numerous births had not been cast upon me, would my husband (a lack of lives in one) have been taken from me? O God, do not bring upon my worst enemy the misery which I endure. What had I done against God, and what against him, (her husband,) that I suffer thus? I must have injured him in a former birth, and therefore he was married to me on purpose to bring upon me the sorrows of widowhood. He was born in one womb, and I in another; we were perfect strangers; fate brought us together, and I began to flatter myself that I should long enjoy the blessings of a married state, when he was seized with sickness,

[c] When a Hindoo female child shews her attachment to religion, she gathers vilwŭ leaves and flowers, and making an image of the lingŭ, attempts to worship it; or she sits down attentively, and watches others while they perform the ceremonies of worship; or she goes to a festival, and assists the females in making the necessary preparations. When she is grown to maturity, she performs different ceremonies to obtain the blessing of a good husband. After marriage she worships Shivŭ and other gods, and prays that her husband may love her, and live long, so that she may not endure the hardships of widowhood. When she becomes a mother, she daily bows to the gods, repeats their names, and prays that they will bless her child.

and, without making the lsast provision for me, has left me to crouch and fawn for a handful of rice. When waiting upon him in his last moments he did not say, 'I leave you this or that; you will not be destitute:' but, shutting up my food and garments, he has thus abandoned me. He! he was my greatest enemy. If I meet him in a future state, I'll certainly revenge myself. Instead of putting fire into his mouth after death, if I had known that he would have served me thus, I would have put fire in his mouth while living. I entreat the gods, that in the next birth I may be a man, and he my wife, and that I may bring upon him exactly what he has brought upon me; and that this may be continued through numerous births. Vile enemy ——.' Continuing her address to a married woman, she says:— 'See! you have two meals a day, while I have but one; you have all manner of ornaments, and I am naked; you are invited to all the feasts[d]; you can eat of all kinds of delicacies, but I must live on the meanest food; I must fast twice a month[e];—there is no end of my sorrows.'

If a person die an untimely death, it is attributed to crimes committed in a former state of existence. A person born blind, is supposed to have destroyed the eyes of some one in a former birth. A few neighbours sitting together, as a person afflicted with an incurable distemper passes along, observe, 'Ah! no doubt, that man was guilty in a former birth of such or such a crime, and now the consequences appear in his present state.'

[d] A widow can take no share in marriage ceremonies, &c. She is not even permitted to touch the bride.

[e] This fast is kept by widows on the eleventh of the increase and decrease of the moon in every month; and is observed so strictly among the higher casts, that notwithstanding a widow has eaten only once on the preceding day, she does not touch the least aliment, not even a drop of water, on this day.

The prosperity of persons, especially if they have suddenly risen from poverty to affluence, frequently gives rise to remarks on the merits of such persons in a former birth: 'See,' says one, 'such a person was poor, and is now worth so many lacks of roopees. He must have performed acts of extraordinary merit in former births, or he could not have so suddenly risen to such a state of affluence.' When conversing on this subject with a Hindoo, he instanced the case of Ramŭ-Hŭree-Vishwasŭ, late of Khŭrdah:—'He was so poor,' said he, 'that he was indebted to others for a place to lodge in. After a few years of service with a European, he obtained a fortune of thirty lacks of roopees. He bought an estate; erected a number of temples to Shivŭ, and then went to Kashēē, (Benares,) where he died in a very short time. Such an auspicious life and death[f] can only be attributed to some wonderful acts of devotion or liberality in former births.'

A very learned man is complimented with having given learning to others in a former birth.

When the Hindoos see any of the animals used cruelly, especially cows, they exclaim:—'Ah! how many sins must that creature have committed in a former birth!' They say the same if they see a dog eating ordure. When they see a dog riding with his master in his palanqueen, they say, 'True, thou art born a dog, but some good works have made thy fate tolerable.'

The pooranŭs and other shastrŭs promise deliverance from future birth upon the performance of different religious ceremonies.

[f] Every one who dies at Kashēē becomes a god.

CHAP. II.

JUDGMENT OF MEN AFTER DEATH.

[From the Pŭdmŭ pooranŭ.]

AT the extremity of the earth southwards, floating on the waters, is Sŭngyŭmŭnēē, the residence of Yŭmŭ, the judge of the dead, and of his recorder Chitrŭ-gooptŭ, and his messengers. Yŭmŭ has four arms, is of a dark colour, with eyes like the petal of the water-lily; in his hands he holds a shell, a discus, a club, and a lotus; he rides on Gŭroorŭ; wears a golden poita, and pearl ear-rings; and has a crown on his head, and a garland of flowers round his neck. Chitrŭ-gooptŭ, the recorder, and Yŭmŭ's attendants, appear in the most pleasing forms.

Those who perform works of merit are led to Yŭmŭ's palace along the most excellent roads, in some parts of which the heavenly courtezans are seen dancing or singing; and gods, gŭndhŭrvŭs, &c. are heard chanting the praises of other gods; in others showers of flowers are falling from heaven; in other parts are houses containing cooling water, and excellent food; pools of water covered with nymphœas; and trees, affording fragrance by their blossoms and shade by their leaves. The gods are seen to pass on horses or elephants, with white umbrellas carried over them; or in palanqueens or chariots, fanned with the chamŭrŭs of the gods: while the dévŭrshees are chanting their praises as

they pass along. Some, by the glory issuing from their bodies, illumine the ten quarters of the world.

Yŭmŭ receives the good with much affection, and, feasting them with excellent food, thus addresses them:—'Ye are truly meritorious in your deeds; ye are wise; by the power of your merits ascend to an excellent heaven.' He who, born in the world, performs meritorious actions, he is my father, brother, and friend.'

The wicked have 688,000 miles to travel to the palace of Yŭmŭ, to receive judgment. In some places they pass over a pavement of fire; in others the earth in which their feet sink is burning hot; or they pass over burning sands, or over stones with sharp edges, or burning hot; sometimes showers of sharp instruments, and at others showers of burning cinders, or scalding water, or stones fall upon them; burning winds scorch their bodies; every now and then they fall into concealed wells full of darkness, or pass through narrow passages filled with stones, in which serpents lie concealed; sometimes the road is filled with thick darkness; at other times they pass through the branches of trees, the leaves of which are full of thorns; again they walk over broken pots, or over hard clods of earth, bones, putrifying flesh, thorns, or sharp spikes; they meet tygers, shackals, rhinoceroses, elephants, terrible giants, &c.; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked; their hair is in disorder; their throat, lips, &c. are parched; they are covered with blood, or dirt; some wail and shriek as they pass along; others are weeping; others have horror depicted on their countenances; some are dragged along by leathern thongs tied round their necks, waists, or hands; others by cords passed through holes bored in their noses; others by

the hair, the ears, the neck, or the heels; and others are carried, having their heads and legs tied together. On arriving at the palace, they behold Yŭmŭ clothed with terror, two hundred and forty miles in height; his eyes distended like a lake of water; of a purple colour: with rays of glory issuing from his body; his voice is loud as the thunders at the dissolution of the universe; the hairs of his body are each as long as a palm-tree; a flame of fire proceeds from his mouth; the noise of the drawing of his breath is greater than the roaring of a tempest; his teeth are exceedingly long, and his nails like the fan for winnowing corn. In his right hand he holds an iron club; his garment is an animal's skin; and he rides on a terrific buffalo. Chitrŭ-gooptŭ also appears as a terrible monster, and makes a noise like a warrior when about to rush to battle. Sounds terrible as thunder are heard, ordering punishments to be inflicted on the offenders. At length Yŭmŭ orders the criminals into his presence, and thus addresses them:—'Did you not know that I am placed above all, to award happiness to the good, and punishment to the wicked? Knowing this, have you lived in sin? Have you never heard that there are different hells for the punishment of the wicked? Have you never given your minds to religion? To-day, with your own eyes, you shall see the punishment of the wicked.—From yoogŭ to yoogŭ stay in these hells!—You have pleased yourselves in sinful practices: endure now the torments due to these sins. What will weeping avail?' Yŭmŭ next directs Chitrŭ-gooptŭ to examine into the offences of the criminals, who now demand the names of the witnesses: let such, say they, appear, and give their evidence in our presence. Yŭmŭ smiling, though full of rage, commands Sōōryŭ[g], Chŭndrŭ[h],

[g] The sun. [h] The moon.

Pŭvŭnŭ[i], Ŭgnee[k], Akashŭ[l], Prit'hivēē[m], Vŭroonŭ[n], Tit'hee[o], Dinŭ[p], Ratree[q], Pratŭ-kalŭ[r], Sŭndhya-kalŭ[s], and Dhŭrmŭ[t], to appear against the prisoners; who, hearing the evidence, are struck dumb, and remain trembling and stupified with fear. Yŭmŭ, then gnashing his teeth, beats the prisoners with his iron club till they roar with anguish; after which he drives them to different hells.

[i] Wind. [k] Fire. [l] Æther. [m] Earth. [n] Water. [o] A lunar-day. [p] Day. [q] Night. [r] Morning. [s] Evening. [t] A representative of Yŭmŭ. All the elements, and the divisions of time, are thus called upon to witness against the prisoners.

CHAP. III.

OF FUTURE HAPPINESS.

THE shastrŭs teach that there are four kinds of happiness after death: 1. That possessed in the heavens of the gods[u]; —2. That when the person is deified;—3. That which arises from dwelling in the presence of the gods[x];—and, 4. In absorption[y]. In the three first, the person is subject to future birth, but not in the last. The three first are obtained by works; the last by divine wisdom.

The descriptions which the pooranŭs give of the heavens of the gods are truly in the eastern style: all things, even the beds of the gods, are made of gold and precious stones. All the pleasures of these heavens are exactly what we should expect in a system formed by uninspired and unre-

[u] The Mēēmangsŭ writers have decided, that there is no separate place of future happiness; that whether a person enjoy happiness, or endure misery, the whole is confined to the present life. The pooranŭs, on the other hand, declare, that there are many places of happiness and misery, and that persons go to these places after death.

[x] All raised to heaven are not permitted to approach the god in whose heaven they reside. This privilege belongs only to favourites.

[y] The vĕdantŭ shastrŭs teach, that wherever a person possessing divine wisdom dies, he is immediately received into the divine nature, as air, escaping from a vessel when broken, immediately mixes with the surrounding air. The pooranŭs, however, teach, that the soul of such a person ascends to God inhabiting a certain place, and is there absorbed into the divine nature.

newed men: like the paradise of Mahomet, they are houses of ill-fame, rather than places of rewards for 'the pure in heart.' Here all the vicious passions are personified, or rather deified:—the quarrels and licentious intrigues of the gods fill these places with perpetual uproar, while their impurities are described with the same literality and gross detail, as similar things are talked of among these idolaters on earth. It would be a flagrant insult to compare these heavens with the place which our Saviour went to prepare for his disciples[z]; but the serious enquirer after truth will be struck with this additional proof, that the Christian religion is 'worthy of all acceptation.'

I here subjoin an account of the heaven of Koovĕrŭ, the god of riches, from the Mŭhabharŭtŭ:—It is eight hundred miles long, and five hundred and sixty broad. The wind, perfumed with ten thousand odours, blows in soft breezes; and the place, in every part adorned with gold and jewels, displays a glory like that produced by the rays of the full moon. Here are also canals of the purest water filled with fish, water-fowl, water-lilies, &c. with flights of steps made of gold; with forests and gardens in which Koovĕrŭ and his courtezans divert themselves. In the treasury of this god are immense heaps of jewels, gold, silver, &c. from which the gods and goddesses supply themselves with ornaments. Koovĕrŭ sits on a throne glorious as the meridian sun, and reposes on a bed equally splendid. He is surrounded by different gods, among whom are Shivŭ, Doorga, Shivu's bull, his servants Nŭndee, Mŭha-kalŭ, Shŭnkoo, Kŭrnŭ, &c. and by a thousand goddesses, or concubines, shining like the lightning, and adorned with loads of jewels; by the titans, by Ravŭnŭ, Vibhēēshŭnŭ, and other rakshŭsŭs,

[z] John xiv. 2.

the pishachŭs, the gŭndhŭrvŭs, the kinnŭrŭs, the ŭpsŭras, the vidyadhŭrŭs, the mountain gods, &c. Before this assembly the ŭpsŭras dance; the kinnŭrŭs, (with horses' mouths,) and the gŭndhŭrvŭs, sing and play on heavenly instruments. All the pleasures of the other heavens are to be found here.

The following are esteemed works of merit, capable of raising a person to celestial happiness:—Honouring, entertaining, serving, and giving gifts to bramhŭns: the more learned the bramhŭn, the greater the merit. Worshipping and repeating the names of the gods, and particularly that of a person's guardian deity; visiting or residing at holy places, and performing the accustomed religious ceremonies there; performing the shraddhŭ for deceased ancestors; bathing in the Ganges and other sacred rivers; offering sacrifices; building temples; cutting roads and pools; planting trees, especially sacred trees; making and setting up images; repeating the gayŭtrēē, and other parts of the védŭs; reading the védŭ and other shastrŭs, or hearing them read; honouring and serving a spiritual guide; hospitality to guests, especially to bramhŭns; fasting, particularly at times directed by the shastrŭs; burning with a deceased husband; parting with life in sacred places.

King Soorŭt'hŭ was raised to the heaven of Indrŭ for performing the sacrifice of a horse[a]. King Trishŭnkoo obtained heaven by the power of the merits which Vŭshisht'hŭ, a bramhŭn, transferred to him[b]. Ŭmbŭrēēshŭ, a king, was about to perform a human sacrifice, in order to obtain heaven; but when going to slay the victim, through the

[a] Shrēē-bhagŭvŭtŭ. [b] Ibid.

interference of Vishwamitrŭ, a bramhŭn, his sacrifice was accepted of the gods, though the victim was not slain[c], and the king ascended to the heaven of Indrŭ[d]. King Indrŭ-dyoomnŭ, by performing austerities, offering sacrifices, and presenting gifts to bramhŭns, obtained the power of going to heaven whenever he chose[e].

Beside these 'works of merit,' performed by Hindoos under the hope of obtaining a heaven of sensual pleasures after death, there are a number of other actions performed by them, supposed to be meritorious in their nature, but which, in the opinion of a Christian, deserve punishment, even in this life:—The Hindoo widow, burning with the dead body of her husband, is promised a residence in heaven during the reigns of fourteen Indrŭs; yet no Christian doubts whether these are real murders or not. The deaths of vast multitudes of Hindoos are procured or hastened annually by immersing a part of the body, in a state of dangerous sickness, in the Ganges, and by pouring large quantities of this water into the body of the dying person: yet the Hindoos think it a work of great merit. Many persons voluntarily renounce life in the Ganges, under the hope of obtaining immediate entrance into heaven; and yet a jury of Englishmen would pronounce it self-murder. Infatuated mothers devote their children to this sacred river, not doubting but they are sending them to heaven; yet *we* feel certain that every such infant is murdered. Many of the practices in the presence of the Hindoo idols, in the very midst of worship, are so dreadfully obscene, that I am persuaded even a Billingsgate mob

[c] He repeated an incantation given by Vishwamitrŭ, which destroyed the power of the fire.

[d] Shrēē-bhagŭvŭtŭ. [e] Mŭhabharŭtŭ.

would not suffer the actors to escape without some marks of their disapprobation; and yet the Hindoos expect nothing less than heaven for these *works of merit*. A great number of the Hindoo modern saints live in a state of perpetual intoxication; and call this stupefaction, which arises from smoking intoxicating herbs, *fixing the mind* on God. Nor do the brŭmhŭcharēēs, who follow the rules of the Tŭntrŭ shastrŭs, and practise unutterable abominations[f], under what they call the forms of religion, ever doubt whether these acts are meritorious, and capable of raising the person to heaven or not. Even women of the town have worship performed by brahmŭns in brothels, from which they expect rewards in a future state: so completely absent from the Hindoo mind is the Christian idea of purity of heart, and of the necessity of this in order to approach God.

The Hindoos profess to have a great reliance upon the merit of their works, though they do not depend upon any one ceremony to procure future happiness: one Hindoo travels to the south, another to the north, to obtain some salvation-giving charm: but after all, he listens to any new nostrum with as much eagerness as though he had hitherto done nothing towards obtaining heaven[g]. As a person's continuance in heaven depends on the quantity of his merit, this may be another reason why the Hindoo performs so many different works to obtain the same thing.

[f] Though the author has drawn away the veil from some of the scenes, yet the Christian public must give him credit respecting the rest; for they are so intolerably gross, that they cannot be fully dragged into public view.

[g] The Hindoos have as great a propensity to embrace new theories of religion as any other heathens whatever, where the cast does not interfere.

After the death of a Hindoo who has been particularly diligent in practising the ceremonies of his religion, his neighbours speak of him with much respect: one person perhaps asks another, 'Who has been burnt at the landing place to-day?' The other answers:—'Such an one: he was an excellent character; he assisted others; he was very strict in performing his daily ablutions; he visited such and such holy places; he was very generous to bramhŭns and to strangers; he venerated the gods, &c. No doubt he will obtain a place in heaven.' When a person dies who has not been liberal to bramhŭns, nor expended any thing in the ceremonies of his religion, his neighbours doom him to hell without ceremony. When a neighbour mentions him, the person to whom he speaks affects perhaps to be alarmed that the sound of such a person's name has entered his ear; and, to remove the evil effects of such a circumstance, he repeats the names of several gods in some such form as this:—'Ah! Ah!—Mŭhabharŭtŭ! Mŭhabharŭtŭ! Mŭhabharŭtŭ!—Doorga! Doorga! Doorga! I must fast to-day, I fancy, for hearing this vile person's name repeated.' If the person has lived in all manner of impurity, and, in the language of Scripture, 'has drank iniquity like water,' and yet has performed the popular ceremonies with a degree of regularity, he is spoken of with respect; for it is a principle of the Hindoo religion, that good works absolutely atone for bad ones[h]. Notwithstanding it is common for survivors to speak in high terms of the future state of those who were zealous idolaters, it is a doctrine repeatedly inculcated in the Hindoo shastrŭs, that those who have not overcome their passions, (pure and impure,) though they may have per-

[h] Nominal Christians little imagine how heathenish many of their religious notions are.

formed the usual ceremonies of their religion, cannot obtain celestial happiness. The doors of heaven are therefore shut against the great bulk of the people: they have neither performed splendid religious actions, nor subdued their passions, nor fixed their minds on God, nor performed severe religious austerities. The shōōdrŭ, also, having no inheritance in the vĕdŭs, is placed in far worse circumstances than the bramhŭn. Heaven was made for bramhŭns, as well as the earth; and in general a Hindoo must be raised to bramhinical birth before he can raise his eyes towards heaven as his home[i]. Very few therefore indulge the hope of heaven[k]. On the contrary, when at the point of death, almost every Hindoo is in a state of the most perplexing anxiety, like mariners in a storm when the vessel has become wholly unmanageable. Such a wretched Hindoo, in these moments, is often heard giving vent to his grief and fears in the midst of his relatives, as he lies by the Ganges. If he be advanced in years, they endeavour to comfort him by reminding him, that he could not expect to have lived much longer; that he leaves a numerous family in comfortable circumstances; and further, that his merits will certainly raise him to heaven. The dying man, however, finds no comfort in the merit of his works, but gives utterance to excessive grief in some such language as this:—'I! what meritorious deeds have I performed?—I have done nothing but sin.—Ah! where shall I go?—Into what hell shall I be plunged?—What shall I do?—How

[i] How different the spirit of the true religion:—'To the poor is the gospel preached.——Blessed are the poor in spirit, for their's is the kingdom of heaven.'

[k] As all other ways of obtaining heaven are rendered so difficult to the poor, this is one reason which reconciles a Hindoo widow to the funeral pile; as by this act she is quite certain of obtaining future happiness both for herself, her husband, and several generations of her ancestors.

long shall I continue in hell?—What hope can I have of going to heaven?—Here I have been suffering for sin; and now I must renew my sufferings!—How many births must I pass through?—Where will my sorrows terminate?'—As a forlorn and miserable hope, he calls upon his friends to give him their blessing, that Gŭnga may receive him; and he takes leave of them in the utmost perturbation of mind. A Hindoo knows nothing of that hope which is 'as an anchor to the soul, both sure and stedfast.'

When I urged upon a bramhŭn with whom I was in conversation, that the shastrŭs made large promises[l] to those who repeated the name of a god, or bathed in sacred rivers, or visited holy places, &c. I was told by a learned bramhŭn, that the same shastrŭs declared, that these promises were only made to allure men to the performance of their duty, and were not meant to be literally fulfilled[m].

Absorption.—God, as separated from matter, the Hindoos contemplate as a being reposing in his own happiness, destitute of ideas; as infinite placidity; as an unruffled sea of bliss; as being perfectly abstracted, and void of consciousness. They therefore deem it the height of perfection to be like this being. Hence Krishnŭ, in his discourse to Ŭrjoonŭ[n], praises the man 'who forsaketh every desire that

[l] He who bathes in the Ganges at an auspicious junction of certain planets, is assured that by this act he delivers himself and 3,000,000 of ancestors from hell.

[m] What a contrast is this to the doctrine of the gospel!—'Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.' *Heb.* vi. 17, 18.

[n] Bhagŭvŭtŭ Gēēta.

entereth into his heart; who is happy of himself; who is without affection; who rejoiceth not either in good or evil; who, like the tortoise, can restrain his members from their wonted purpose; to whom pleasure and pain, gold, iron, and stones are the same.' 'The learned,' adds Krishnŭ, 'behold Brŭmhŭ alike in the reverend bramhŭn, perfected in knowledge; in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs.' The person whose very nature, say they, is absorbed in divine meditation; whose life is like a sweet sleep, unconscious and undisturbed; who does not even desire God, and who is thus changed into the image of the ever-blessed; obtains absorption into Brŭmhŭ °.

The ceremonies leading to absorption are called by the name of tŭpŭshya, and the person performing them a tŭpŭshwēē. Forsaking the world; retiring to a forest; fasting, living on roots, fruits, &c. remaining in certain postures; exposure to all the inclemencies of the weather, &c.—these, and many other austere practices, are prescribed, to subdue the passions, to fix the mind, habituate it to meditation, and fill it with that serenity and indifference to the world, which is to prepare it for absorption, and place it beyond the reach of future birth.

The reader will easily perceive, that this part of the Hindoo religion, separated, as it confessedly was in some mea-

° Some of the followers of Vishnoo (voishnŭvŭs) are not pleased with the idea of absorption, or of losing a distinct and conscious state of existence. They are represented as praying thus:—'O Vishnoo! we do not wish for absorption; but for a state of happiness in which we shall for ever see and serve thee as our lord; in which thou wilt continue as our beloved master, and we as thy servants.' Agreeably to this prayer, they believe that devoted voishnŭvŭs after death will be freed from future birth, and remain for ever near Vishnoo in the heaven of this god.

sure, from the popular idolatry, instead of producing any good effects, drew men away from the practice of all the social duties included in the second table, 'Thou shalt love thy neighbour as thyself;' and left the mind a prey to pride, moroseness, and ignorance. It should also be observed that many of these austerities were both senseless and cruel in the extreme: one tŭpŭshwēē is represented as hanging for hundreds of years with his head downwards; another, as living on leaves; another, on air; another, as surroundiug himself with four fires, and enduring intolerable heat and thirst; another, as standing up to the neck in water; Valmēēkŭ, it is said, stood in one posture, repeating the name of Ramŭ, till the white ants (termes bellicosus) surrounded his body with a case of earth, and devoured the flesh from his bones.

These tŭpŭshwēēs are supposed to have been the authors of the most ancient of the Hindoo writings; in some of which, it is admitted, sentiments are to be found which do honour to human nature. But it is equally certain that these sages were very little affected by these sentiments; and perhaps the same might be said of almost all the heathen philosophers. Vŭshisht'hŭ inflicted on himself incredible acts of severity; but in the midst of his devotions he became attached to a heavenly courtezan, and cohabited with her 5,000 years [p]. Pŭrashŭrŭ, an ascetic, violated the daughter of a fisherman, who was ferrying him over a river; from which intercourse sprang the famous Vyasŭ, the author of the Mŭhabharŭtŭ [q]. The father of Rishyŭ-shringŭ cohabited with a deer, and his son had deer's horns [r]. Kŭpilŭ, an ascetic, reduced king Sagŭrŭ's 60,000 sons to ashes, because they mistook him for a horse-stealer [s]. Brigoo, in a

[p] Mŭhabharŭtŭ. [q] Ibid. [r] Ramayŭnŭ. [s] Mŭhabharŭtŭ.

fit of passion, kicked the god Vishnoo on the breast[t]. Richēēkŭ, for the sake of a subsistence, sold his son for a human sacrifice[u]. Doorvasa, a sage, was so addicted to anger, that he was a terror both to gods and men[x]. Ourvvŭ, another sage, in a fit of anger, destroyed the whole race of Hoihŭyŭ with fire from his mouth[y]; and Doorvasa did the same to the whole posterity of Krishnŭ[z]. Javalee, an ascetic, stands charged with stealing cow's flesh at a sacrifice: when the beef was sought for, the saint, to avoid detection, turned it into onions; and hence onions are forbidden to the Hindoos[a]. The pooranŭs, indeed, abound with accounts of the crimes of these saints, so famous for their religious austerities: anger and lust seem to have been their predominant vices.

As it respects the modern devotees, none of them expect absorption: they content themselves with performing the popular ceremonies, and thus fall under the censures of Krishnŭ, who says, 'Numbers prefer a transient enjoyment of heaven to eternal absorption.' It is true, now and then a poor wretch is seen, naked, covered with ashes, and his hair clotted with dirt, whose vacant, brutish looks indicate that he is approaching a state of complete abstraction, and that he may soon hope to enter into this perfect state, viz. to live in a world full of wonders, without a single passion left to be affected by them. Yet even this abstraction, or contempt of the world, if it can deserve such a name, is brought on by shunning the presence of man, and continually smoking intoxicating herbs.

[t] Shrēē-bhagŭvŭtŭ. [u] Ramayŭnŭ. [x] Ibid.
[y] Ramayŭnŭ. [z] Shrēē-bhagŭvŭtŭ. [a] Ibid.

CHAP. IV.

OF FUTURE PUNISHMENTS.

THE Shrēē-bhagŭvŭtŭ contains the following account of the punishments endured in different hells:—The person guilty of adultery or fornication, the thief, and the stealer of children, are to be cast into the hell Tamisrŭ, and continually famished and beaten. He who defrauds others, is to be cast into a hell of darkness. The proud person, who also neglects the ceremonies of religion, is to be tormented by the animals Rooroo. The glutton, who has also been guilty of destroying animals, is to be thrown into a hell of boiling oil. He who disregards the védŭ and bramhŭns, is to be punished in a hell of burning metal for 3,500,000 years. He who injures a man of a superior order, is to be torn by swine. The unmerciful are to be tormented by snakes, flies, deer, birds, lice, wasps, &c. The bramhŭn, bramhŭnēē, brŭmhŭcharēē, voishyŭ, or king, who drinks spirits, shall be thrown into pans of liquid fire. He who despises a religious devotee, shall be punished by sticking fast in mud with his head downwards. He who kills a man, and offers him to the gods; and he who devours any animal, without having slain it in sacrifice; are to be fed on flesh and blood. He who betrays and afterwards destroys a person, is to be pierced with spears and arrows. The person who causes sorrow to others, is to be bitten by snakes with five heads. He who is inhospitable to guests, must have his eyes torn out by vultures and other ravenous birds. The covetous are to be fed with impure substances. He

who cohabits with a woman of another cast, or a virgin, or the wife of another man, is to be inclosed in the arms of an iron female image made red hot. The person who professes different religions, and is familiar with all casts, is to be punished by being continually cast down from lofty trees. The bramhŭn who commits adultery with the wife of a bramhŭn, is to be fed with blood. Highway robbers, those who burn houses, or poison others, are to be bitten by dogs with enormous teeth. False-witnesses are to be cast from rocks 800 miles high[b].

I here insert the names of some of the Hindoo hells:—Tamisrŭ, or the hell of darkness; Ŭndhŭ-tamisrŭ, the hell of great darkness; Rourŭvŭ, a hell full of animals called Rooroo; Mŭha-rourŭvŭ, a similar but more dreadful hell; Koombhēē-pakŭ, a hell of boiling oil; Kalŭ-Sōōtrŭ, a hell of burning copper; Ŭsipŭtrŭ-vŭnŭ, a wilderness in which criminals are punished by the thorns of the talŭ-tree; Shookrŭ-mookhŭ, a hell where criminals are bitten by animals having the faces of swine; Ŭndhŭ-kōōpŭ, a hell dark and full of reptiles; Krimee-bhojŭnŭ, where criminals become worms feeding on ordure; Sŭndŭngshŭ, where sinners are burnt with hot irons; Tŭptŭ-shōōrmee, in which adulterers are tormented in the embraces of a red hot-iron female image; Vŭjrŭ-kŭntŭkŭ-shalmŭlee, where men are thrown on trees full of dreadful thorns; Voitŭrŭnēē, a river full of filth; Pōōyodŭ, a similar hell; Pranŭ-nirodhŭ, where sinners are pierced with arrows; Vishŭsŭnŭ, where they are beaten with clubs, &c.; Lala-bhŭkshŭ, where they are fed

[b] It is to be understood, that punishments in hell may be prevented in many cases by offering the appointed atonement. Punishment by the magistrate is also considered as an atonement, exempting the culprit from sufferings in a future state. *What good news this would be to English malefactors, who die by the hands of the executioners*—if they could believe it.

with saliva, &c.; Sharŭ-méyadŭnŭ, in which dogs continually bite the wicked; Ŭvēē-chimŭyŭ, where false witnesses are thrown headlong upon a hard pavement; Patŭnŭ, where sinners are pinched with hot tongs; Ksharŭ-kŭrddŭmŭ, where they are hurled into mire; Rŭkshyogŭnŭ-bhojŭnŭ, where cannibals feed on the flesh of sinners; Shōōlŭprot'hŭ, where the wicked are punished by spears and birds of prey; Dŭndŭ-shōōkŭ, where snakes with many heads bite and devour sinners; Ŭvŭtŭ-nirodhŭnŭ, where offenders are punished in darkness with the fear of the approach of wild beasts; Ŭpŭrya-vŭrtŭnŭ, where the eyes of sinners are picked out by birds of prey; and Sōōchēē-mookhŭ, where sinners are pricked with needles. Beside these, the Shrēē-bhagŭvŭtŭ says, there are 100,000 hells, in which different kinds of torments are inflicted on criminals, according to the directions of the shastrŭs, and the nature of their guilt.

The Hindoos in general manifest great fear of future punishment. Sometimes, after committing a dreadful sin, these fears are expressed to a friend in some such words as these:—'I have committed a shocking crime, and I must endure great and long-continued torments: but what can I do? There is no remedy now.' Sometimes these fears are so great that they drive a man to perform many works of merit, particularly works of atonement. If the offender be rich, they extort large sums of money from him, which are expended in gifts to bramhŭns, or in religious ceremonies. If he be poor, he bathes in the Ganges with more constancy, or goes on pilgrimage to different holy places. The Hindoos consider some sins as sending whole generations to hell. A false witness is to suffer future torments, and with him fourteen generations of his family; the man who swears by the waters of the Ganges involves himself and

family in the same sufferings [c]. If a Hindoo at the time of worship put a stalk of dōōrva grass on the lingŭ, he and seven generations sink into hell.

Emancipation of the wicked, a story, from the Mŭhabharŭtŭ.—Ravŭnŭ at one time had conquered the three worlds, heaven, earth, and patalŭ; and, as is said of Alexander, he sighed that there were no more worlds to conquer. When meditating where he should go next, the world of misery came into his mind; and he immediately resolved to pay a visit to Yŭmŭ. Before his arrival, it was announced that Ravŭnŭ was coming: Yŭmŭ, filled with fear, sent word, that he had already surrendered to him, and was become his vassal. Ravŭnŭ, however, pushed forward, and found Yŭmŭ all submission. The conqueror, before his return, resolved to visit the place of the damned: but on his arrival, he was petrified with horror at the cries of the miserable wretches; and, reflecting on what he saw, said, 'I have conquered the three worlds, and there remains nothing which my prowess has not performed. It will be a glorious thing for me to set all these wretches at liberty.'—He immediately attempted to comfort the sufferers, by assuring them that he would not depart without accomplishing their deliverance. A transient gleam of hope visited the regions of despair. Ravŭnŭ then commanded 'the spirits from the fiery deep,' and, with his twenty arms, began to drag them up; but as fast as he landed them on the side, they fell in again: still he continued his efforts, till he saw that they were unavailing, and that he could not reverse the decree which had fixed them in misery. Acknowledging his disappointment to the poor prisoners, he left them, and returned to Lŭnka, (Ceylon.)

[c] I have heard a Hindoo say, that such a person not only incurs all this future misery, but that the hand that touches the sacred water becomes white. This person said he had seen several Hindoos who bore this mark of the wrath of the gods.

BOOK VI.

HINDOO SAINTS, OR MENDICANTS.

THE Hindoo shastrŭs have described four different states (ashrŭmŭ) into which it is proper for each bramhŭn to enter, viz. Brŭmhŭcharyŭ [a], Grihŭst'hŭ [b], Vanŭ-prŭst'hŭ [c], and Brŭmhŭ-gnanēē [d]; and it appears to have been the design of the founders of the Hindoo religion, that these orders should be suited to the four distinguishing periods in the life of man. While the youth continues in a state of instruction, he is called a Brŭmhŭcharēē, and the daily duties of this state are laid down for him; after marriage he becomes a Grihŭst'hŭ, and performs the several duties of civil life as a householder; at the age of fifty he renounces the world, and enters a forest; and lastly, by the power of religious austerities, he becomes perfectly insensible to all human things, and is absorbed in divine meditation.

The duties of a bramhŭn student are laid down at large by Mŭnoo and other writers. When the youth is about to leave this state, and to enter on the duties of a householder, he takes a staff in his hand, and pretends to leave the house, and go into a forest, to read the védŭs, and to obtain his food by begging:—but the parents stop him, saying, 'Oh! child, return; thou shalt not go into the wilderness: we will

[a] A student. [b] A householder.

[c] A hermit; from vŭnŭ, a forest, and prŭst'hŭ, going.

[d] A person possessed of divine knowledge.

supply thee with alms. Besides, become a householder, marry, and perform the duties of a Grihŭst'hŭ.' From the first to the twelfth day, the face of the boy is not be seen by any shōōdrŭ, nor is he to see the face of a person of this cast*. He bathes early in the morning with a cloth over his face as he passes through the streets, one person going before and another behind him; and if a shōōdrŭ should approach they direct him to pass another way, as a Brŭmhŭcharēē is going to bathe. He must eat only once a day; abstain from flesh, fish, &c.; and perform the proper ceremonies three times a day. On the twelfth day, with his staff in his hand, he bathes, and casts his staff into the stream, repeating incantations, intimating that he renounces the state of the Brŭmhŭcharēē, and becomes a Grihŭst'hŭ. On this day some persons, for the sake of obtaining a few roopees, permit their son to receive alms from the hands of a female shōōdrŭ, who, from that time, calls this child the son of her alms. Having no son of her own, she visits the child, and takes him as a visitor to her own house, where she feasts and clothes him. I have heard of very large sums being given to the child of a bramhŭn, when he has thus become the son of a person's alms. I can find no other reason for this practice, than that a woman without children is pleased even with such a son; especially as he is the offspring of a bramhŭn. In a short time after the child has thus resolved to enter the state of a Grihŭst'hŭ, he is generally married. The duties assigned to him by the shastrŭs as a householder are, the daily offerings to the manes, and of clarified butter in the burnt-offering; the daily worship of the shalgramŭ, and the cow; the

* It is a shocking circumstance, and proclaims the true origin of the Hindoo religion, that it seeks all occasions to degrade and wound the feelings of the shōōdrŭ. How different the Holy Scriptures: 'Honour all men.'

raising of offspring; his daily business; the feeding of strangers; the hearing of the shastrŭs, bathing, repeating the names of the gods, the worship of the gods, &c.

The next state is called Vanŭ-prŭst'hŭ, or, that of a hermit; for which order Mŭnoo gives the following directions: —'When the father of a family perceives his muscles become flaccid, and his hair grey, and sees the child of his child, let him then seek refuge in a forest. Abandoning all food eaten in towns, and all his household utensils, let him repair to the lonely wood, committing the care of his wife to her sons, or accompanied by her, if she choose to attend him. Let him take up his consecrated fire, and all his domestic implements of making oblations to it, and, departing from the town to the forest, let him dwell in it with complete power over his organs of sense and of action. With many sorts of pure food, such as holy sages used to eat; with green herbs, roots, and fruit; let him perform the five great sacraments, introducing them with due ceremonies. Let him wear a black antelope's hide, or a vesture of bark; let him bathe evening and morning; let him suffer the hairs of his head, his beard, and his nails to grow continually. From such food as he may eat, let him, to the utmost of his power, make offerings and give alms; and with presents of water, roots, and fruit, let him honour those who visit his hermitage. Let him be constantly engaged in reading the védŭs; patient of all extremities, universally benevolent, with a mind intent on the Supreme Being; a perpetual giver, but no receiver of gifts; with tender affection for all animated bodies. Let him slide backwards and forwards on the ground; or let him stand a whole day on tip-toe; or let him continue in motion rising and sitting alternately: but at sunrise, at noon, and at sunset, let him go to the waters and bathe. In the hot season,

let him sit exposed to five fires; four blazing around him, with the sun above: in the rains, let him stand uncovered, without even a mantle, and where the clouds pour the heaviest showers: in the cold season, let him wear humid vesture; and let him increase by degrees the austerity of his devotion. Then, having reposited his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent, feeding on roots and fruit. Or the hermit may bring food from a town, having received it in a basket of leaves, in his naked hand, or in a potsherd; and then let him swallow eight mouthfuls. A bramhŭn, becoming void of sorrow and fear, and having shuffled off his body by any of those modes which great sages practised, rises to exaltation in the divine essence.'

The reader is not to expect any such ascetics now, if they ever did exist. There are, however, many things among the religious mendicants of the present day which remind us of the descriptions of a tŭpŭshwēē in the shastrŭs. To suggest the idea of their having subdued their passions, some are almost naked, or entirely so; or to point out that they belong to the sect of ascetics who lived in forests, they wear tigers' skins; some keep the arm in an erect posture, and permit their nails to grow till they resemble the claws of a bird of prey.

Yet these persons renounce the world, because it has frowned upon them, or because the state of a religious beggar in a warm climate is preferred by an idle people to that of the lowest order of day-labourers. When I asked a learned bramhŭn, whether there were not some instances of persons, from religious motives, renouncing the world and becoming mendicants, he said, there might be, but he did not know of a single instance.

These mendicants, so far from having subdued their passions, frequently curse those who refuse to give them food; many are common thieves; almost all live in an unchaste state; and others are almost continually drunk by smoking intoxicating drugs. They are total strangers to real purity of heart, and righteousness of life. They dread to kill an insect, to reproach a bramhŭn, or to neglect a ceremony; but their impure thoughts, or unjust actions, never disturb their peace. Indeed some of the most exalted of the Hindoo saints, as has been already shewn, burned with rage so as to become a terror to all who approached them; and their impurities, as recorded in the pooranŭs, are too offensive ever to reach a European ear. Even the god Shivŭ, one of the greatest tŭpŭshwēēs of all the Hindoo ascetics, was once so captivated, says the Mŭhabharŭtŭ, with the charms of the goddess Mohinēē, that he declared he would part with the merit of all his religious austerities for a single gratification of his impure desires.

In some parts of the upper provinces, these mendicants unite in bodies, and become public plunderers, the inhabitants of whole villages abandoning their houses on their approach. They generally live in a mixed intercourse of the sexes, though few women are to be seen among them; they nearly approach the gypsies in Europe in the grossness of their manners, but far exceed them in the filthiness of their outward appearance. Sometimes two or three thousand, though more frequently two or three hundred, are seen in bodies, having leaders to guide them[f]. Many

[f] At a particular junction of the heavenly bodies, sometimes as many as twenty thousand Sŭnyasēēs and an equal number of Voiragēēs meet at Hŭridwarŭ, and fight, to determine who shall descend and bathe in Gŭnga first. The Sŭnyasēēs say, 'Gunga descended from the bunch of hair on the head of our god Shivŭ; therefore we will bathe first.' The

are armed with swords and spears, and all have some weapons. They carry with them images of the shalgramŭ, and stone images of Krishnŭ, which they worship once a day, as devoutly as thieves can be supposed to do. They are not likely to feel any remorse on account of their crimes when bowing before the image of the lascivious Krishnŭ.

I here subjoin a brief account of the different orders of religious mendicants, as they exist at the present day :—

Voishnŭvŭs, or *Voiragēēs*.—All the followers of Vishnoo are called Voishnŭvŭs. The term voiragēē denotes a person destitute of passions. Most of the mendicant voiragēēs are the followers of Choitŭnyŭ, and have what are called Gosaees at their head. Persons of this sect take new wives (voiraginēēs) from among the female disciples of the Gosaees: these are generally unchaste women, who enter into this order when their youth is fled. The Gosaees have a form of marriage peculiar to themselves[g], the principal ceremony in which is an exchange of necklaces by the bride and bridegroom, and the alteration of the bride's name: she generally wanders from place to place with her new husband. Some of these female disciples become procuresses, and others beg for their food as the followers of Choitŭnyŭ. Many wandering voiragēēs sing the praises of Krishnŭ and Choitŭnyŭ before the doors of persons where they beg; a few continue in a secular state, rear and sell calves, or lend money on exorbitant interest[h]. The

Voiragēēs reply, 'Gunga descended from the foot of our god Vishnoo, therefore the right to bathe first is ours.'

[g] The better sort of Hindoos consider these marriages as convenient methods of committing adultery.

[h] As much as 75 per cent. is given in some cases; but 36 per cent. is commonly given.

voiragēē mendicants are much more social in their manners than any other tribe of Hindoo wanderers; they generally remain in towns, and mix with the inhabitants. The voiragēēs contend as strongly with the followers of the deities who receive bloody offerings, as a Christian could do against idolatry[1].

Sŭnyasēēs.—These mendicant worshippers of Shivŭ are very numerous in Bengal, but are not much honoured by their countrymen. They smear their bodies with the ashes of cow-dung, wear a narrow cloth tied with a rope round their loins, and throw a cloth, dyed red, over their bodies. The artificial hair worn by some of these persons reaches down to their feet, and is often clotted with dirt till it adheres together like a rope. Some tie the teeth of swine, as ornaments, on their arms, and others travel naked. The respectable sŭnyasēēs profess to live in a state of celibacy, eating neither flesh nor fish, nor anointing their bodies with oil.

Ramatŭ.—This class of mendicants, worshippers of Ramŭ, is formed of persons born in the western provinces of Hindoost'hanŭ. With a rope or an iron chain they tie a shred of cloth very close round their loins; rub their bodies with the ashes of cow-dung, and wander to holy places in large companies, many of them armed with spears, swords, &c. They do not individually beg, but quarter themselves in a body on rich men. The Ramatŭs make fires in the night, and sleep near them in the open air. They smoke intoxicating herbs to great excess.

[1] When I once asked a learned native respecting the many disputes and differences in religion among the Hindoos, he said, 'True, we need not complain of others; the uproar is in our own house.'

Nimatŭ.—Another kind of devotees, having a different spiritual head from the Ramatŭs. In dress, ceremonies, &c. they are the same.

Naga.—These persons are in almost every respect the same as the Ramatŭs, except in the mark on the forehead.

Nanŭkŭ-pŭnt'hēēs.—A description of mendicants, followers of Nanŭkŭ, though this order was founded by a Shikh named Soot'hara.

Yadoo-pŭnt'hēē.—A tribe of mendicants founded by a man named Yadoo. Scarcely any of them are to be seen in Bengal, but many wander up and down in the Punjab.

Kŭvēērŭ-pŭnt'hēēs.—Kŭvēērŭ, a Mŭsŭlman, was the founder of this order of mendicants: they renounce secular affairs, worship Ramŭ, and live on alms: they pretend to desire neither the merit of works, nor riches, nor future happiness; but, practising the ceremonies of their sect, leave the present and future to God.

Sukhēē-bhavŭ.—These mendicants, born in the western provinces, and composed of bramhŭns and other casts, are followers of Krishnŭ; and though men, put on the dress and ornaments, and assume the manners of women, professing the same attachment to Krishnŭ as the milk-maids are said to have had when Krishnŭ was on earth. They paint and adorn with flowers an image of Krishnŭ, and dancing around it, in imitation of the milk-maids, worship it daily.

Khēlanta-yogēē. These mendicants profess to have made a vow to imitate Shivŭ in dress and manners: many of

them fasten artificial snakes round their foreheads; put strings of human bones round their necks; wear the skins of tigers, or go naked; and smear their bodies with ashes.

Yŭngŭmŭ. These followers of Shivŭ wander about, ringing a bell, and asking alms. Very few are to be seen in Bengal.

Kanŭ-pata-yogēē. Other followers of Shivŭ; who subsist on alms, and are particularly distinguished for wearing in their ears a large stone or shell.

The *Shŭrevŭres,* who are regarded as Bouddhŭs, profess to be extremely anxious to avoid destroying animal life, even in its most diminutive forms; hence they carry besoms with them to sweep the road, lest they should tread on an insect.

Ughorŭ-pŭnt'hēē. These mendicants, born in the western parts of Hindoost'hanŭ, wander about naked or nearly so, carrying in the left hand a human skull containing urine and ordure, and a pan of burning coals in the right. If these marks of self-denial do not extort the alms they expect, they profess to eat the ordure out of the skull, in the presence of the persons from whom they are begging.

Brŭmhŭcharēēs. The three superior casts may enter into this order, the members of which subsist by begging; reside at temples, or holy places; wear red clothes; and bind round the arms and neck, and suspend from the ears, strings made of the seeds of grapes. They have the head shaved, though they sometimes wear a beard. In outward appearance, the principal difference betwixt a brŭmhŭcharēē and a dŭndēē lies in the former having no staff in his hand.

The time of one of these mendicants is principally occupied in repeating the name of his guardian deity, and counting the repetitions by his mala. All the brŭmhŭcharēēs drink spirits, smoke and eat intoxicating drugs, and reject no kind of food.

Dŭndēē. This name is given because these devotees receive a staff (dŭndŭ) when they first enter this order. The bramhŭns, on meeting with a person of this order, prostrate themselves before him. The dŭndēē shaves his head and beard every four months, wears a narrow cloth round his loins, and another loose red cloth over his body; abstains from fish, flesh, oil, common salt, and rice which has been wetted in cleansing. He travels with a staff in one hand, and an alms'-dish in the other. The principal ceremonies to which this order attend are, repeating the name of Vishnoo, bathing once a day, and with closed eyes meditating (manŭsŭ[k]) on the attributes of Vishnoo. This last act is done by the side of the river. When about to bathe, they besmear themselves all over with the earth washed by the waves of the Ganges. The dŭndēē does not beg his food, nor cook with his own hands; but is a guest at the houses of bramhŭns. If a householder hear that a dŭndēē is come into the village, he goes to him and invites him to become his guest. A dŭndēē blesses a person who is prostrate at his feet, by pronouncing the name of Narayŭnŭ. When he passes through a village, all the people come to their doors to stare at him, so seldom are these people seen in Bengal. As soon as a person becomes a dŭndēē, he is freed from mortal birth, and is said to become Vishnoo, and after death to obtain absorption in Brŭmhŭ.

[k] In performing this ceremony, Vishwamitrŭ spent 1000 years without breathing.

Some bramhŭns, on the approach of death, enter into the order, for the sake of enjoying happiness without any further transmigrations. The dŭndēēs do not burn, but bury their dead, repeating incantations.

Oordhoo-vahoo. These persons belong to the order of Sŭnyasēēs. To fulfil a vow to Vishnoo[l], they hold up the right arm till it cannot be brought into its natural position again[m]. For the first few days of raising the arm into this posture the pain is great. Some make a vow to hold up the arm till death, and others to hold it up for a certain number of years. The longer it is held up, the greater the merit. When a person wishes to bring the arm to its former position, he anoints the joints with clarified butter; and in about two months, by degrees, the arm obtains its former position, and in time becomes as strong as before. When this vow is fulfilled, the worship of Vishnoo is performed, and a fee given to the head priest of the sŭnyasēēs. It is supposed, that on the road from Jŭgŭnnat'hŭ's temple in Orissa to Benares, not less than two hundred of these mendicants may be seen.

Mounee. These devotees enter into a vow of perpetual silence. They generally reside on the banks of the Ganges, and subsist on milk, sugar, fruits, roots, sweetmeats, and water. They go almost naked, besmearing their bodies with the ashes of cow-dung. The people supply them with food in considerable abundance as an act of merit; or their disciples collect food by begging. They should eat only once a day.

[l] The directions respecting this vow are contained in the smritēē shastrŭs.

[m] Until the arm has become stiff, they tie it up in the night.

Pŭrŭm-hŭngsŭ. A few persons are to be seen at holy places who call themselves by this name, but they do not come up to the description of the shastrŭ. They pretend to be destitute of all regard to visible objects; they go naked; have no apparent intercourse with human beings; remain speechless; ask for nothing, and yet subsist on alms; eat any thing given them; disregard all outward purifications; and wear their beard and the hair of their head, unless some one take compassion on them and pay the barber. These persons affirm, that they have attained to that state of perfection which the shastrŭs require, viz. that their minds do not wander after worldly things, and that they live in a state of pleasure: but this abstraction and joy arise only from the fumes of drugs or spirits, by which all the other passions are overcome. I have seen such persons at Kalēē-ghatŭ, near Calcutta. Instead of dwelling in forests according to the directions of the shastrŭ, they remain at these places, in order to attract notice, and to obtain voluntary alms. The pŭndit with whom I wrote this, acknowledged that pride was the reigning principle in these modern pŭrŭm-hŭngsŭs.

Mŭha-poorooshŭ and *Siddhŭ-poorooshŭ.* The most distinguished Hindoo saints have had the former name assigned to them, which signifies, The Great. Siddhŭ-poorooshŭ implies, that this person has obtained an interview with his guardian deity, and that he can do whatever miracle he pleases.

When I enquired of a koolinŭ bramhŭn with whom I was sitting, whether any modern Hindoo sought to obtain an interview with his guardian deity, he affirmed there were such persons. Asking him for particulars, he mentioned his own uncle. I asked him what his uncle did to

obtain this interview? He said, from the age of fifteen he had been repeating the name of his guardian deity. He did not abide in the house, but mostly staid at a temple of Shivŭ in the neighbourhood. He had never married; sought no earthly happiness; ate any where, and, obtaining a bed of straw, sought nothing better. His whole waking time, day and night, was spent in repeating the name of his god. When the uncle was asked by this nephew what he had obtained, he shook his head: but apologized for not having been blessed with the interview he expected, by declaring that he was not free from fear; that when he was sitting in a solitary place repeating the name of his god, he was afraid, and durst not remain there.

In January, 1806, the author visited what the natives call Gŭnga-Sagŭrŭ, (Sagŭrŭ island.) Near two huts made of heavy logs of dried wood on the sands, he found two voiragēēs who had embraced the principle of perfect abstraction from all sublunary things. They were natives of the upper provinces. These huts were pretty strong, and might be a tolerable defence against the tigers. At their front, a broad heap of sand was raised, upon which they had kindled a fire, and before which one of the voiragēēs sat on a deer's skin, squeezing the leaf of an intoxicating plant called ganja, which he afterwards smoked. This man had a poita on; his hair tied in a large bunch at the top of his head; a rope round his waist, upon which was tied a piece of the bark of the plantain tree, which in part only covered his nakedness; and a shred of cloth also tied round his head; except which he was perfectly naked. We entered into conversation with this man, who professed to be a worshipper of Ramŭ. He declaimed against a worldly state: told us we were in a state of constant agitation; but that he, indifferent to all these things, was full of joy:

if he had food, it was well; if not, he contented himself with the name of Ramŭ. When asked what he proposed to himself by this mōde of life, he professed that he had neither desires nor hopes; and that he did not become a yogēē to expiate sin. He gave us, from a hole in the sand before his hut, some tolerably sweet water, for which we offered him a reward: but he declined accepting it, unless we would leave it on the spot; he would not move a step to obtain it. I endeavoured to convince him, that his love of ganja was a proof that all passion was not extinct in him; but he tried to ward off this attack by professing indifference even towards this indulgence. After this, when a roopee was given to him, he asked what he could do with it; and would not touch it in the giver's presence, who threw it down for him on the deer's skin upon which he sat.

From these huts we went to a neighbouring temple, which contained a stone image of Kopilŭ, the sage. Here we found two mendicants from the upper provinces, one of them a young man, an Oordhŭ-vahoo, who had held up his left arm till it was become stiff. They were both covered with ashes; their hair clotted with dirt, and tied in a bunch at the top of the head; and were without any covering except the bark of some tree, and a shred of cloth drawn up betwixt the legs. At a distance, they could scarcely be distinguished as men: and it appeared almost impossible for human beings to manifest a greater disregard of the body. We asked the young man, how long he had held up his arm in this manner? He said; 'for three years.' To the question whether it produced any pain, he replied, that, as far as his body was concerned, it did so for the first six months. The nails of this hand were grown long like the claws of a bird of prey. In his hut we saw two bead-rolls

made of the stalk of the basil, a deer's skin, the horns of a deer, some embers, a piece of sacking, &c.—When asked why he embraced this manner of life, his reply implied an indifference to future rewards; he seemed scarcely willing to confess that he had any connections, father or mother, and reluctantly mentioned the place of his birth. Respecting his food he manifested the same indifference, though we discovered in one of the temples a large quantity of corn, clarified butter, spices, &c. The other pilgrim was less communicative, but more intent on his devotions: he had a separate hut, and, as though all desire of human society and friendship was extinguished, these persons, the only human beings in this part of the forest, seemed to have no connection with each other. At a distance from the temple we saw a wild hog, and on the sand, in several places, fresh marks of the feet of a large tiger. The young man informed us, with perfect indifference, that during the three preceding months six persons had been taken away by tigers; and added, in the same tone, that the human body was the natural food of the tiger, and that such a death was no mark of the divine displeasure. We asked him, whether he did not think it a fortunate circumstance, however, that while so many of his companions had been devoured by tigers, he was spared: he did not appear to feel this sentiment, but said that they would take him also.

After rising in the morning, as we learnt from the young yogēē, each of these ascetics repeats the name of some god, using his bead-roll; he then performs the ceremonies of worship before some representative of an idol; then bathes and goes through the ceremonies (sŭndhya) ordained by the shastrŭ to be performed three times a day; then he prepares the offerings, worships his idol, and again repeats its name for some time. At mid-day he eats; then returns to the

repetitions of the name of his god till the evening sŭndhya; and after this he continues repeating the name of the idol till he falls asleep.

The following story is universally credited among the Hindoos in the neighbourhood of Calcutta:—Some years ago, a European, with his Hindoo clerk, Varanŭshee-ghoshŭ, of Calcutta, and other servants, passed through the Sunderbunds. One day, as this European was walking in the forest, he saw something which appeared to be a human being, standing in a hole in the earth. He asked the clerk what this could be; who affirmed that it was a man. The European went up, and beat this lump of animated clay till the blood came; but it did not appear that the person was conscious of the least pain—he uttered no cries, nor manifested the least sensibility. The European was overwhelmed with astonishment, and asked what it could mean. The clerk said, he had learnt from his shastrŭs, that there existed such men, called yogēēs, who were destitute of passions, and were incapable of pain. After hearing this account, the European ordered the clerk to take the man home. He did so, and kept him some time at his house: when fed, he would eat, and, at proper times, would sleep, and attend to the necessary functions of life; but he took no interest in any thing. At length the clerk, wearied with keeping him, sent him to the house of his spiritual teacher at Khŭrdŭ. Here some lewd fellows put fire into his hands; placed a prostitute by his side, and played a number of tricks with him, but without making the least impression on him. The teacher was soon tired of his guest, and sent him to Benares. On the way, when the boat one evening lay to for the night, this yogēē went on shore, and, while he was walking by the side of the river, another religious mendicant, with a smiling countenance, met him:

they embraced each other, and—(as is said)—were seen no more.

I have endeavoured to ascertain the probable number of Hindoos who embrace a life of mendicity; and am informed, that scarcely less than an eighth part of the whole population abandon their proper employments, and live as religious mendicants by begging. Supposing that there are sixteen millions of Hindoos in Bengal and Behar, and that each mendicant requires only one roopee monthly for his support, it will appear, that not less than 2,000,000 roopees, or 250,000 pounds sterling, are thus devoured annually by persons, the great majority of whom are well able to support themselves by manual labour. What a heavy tax this must be on the industrious, the great body of whom among the Hindoos are comparatively poor!

When we add to this, the baneful effects of this system on the morals of the mendicants themselves, as well as on the public manners, every benevolent mind must exceedingly deplore such a state of things. These beggars are not frowned upon like those who have nothing but their misery to plead for them; but are privileged and insolent harpies, boldly demanding the contributions of the abject and superstitious Hindoos. Their indolent habits too, and the filthy songs they sing, lead to every species of impurity, and to perpetual acts of private plunder.

Many of the more enlightened Hindoos, especially the bramhŭns, hold these mendicants in the utmost contempt, and would consider their being compelled to work as a great blessing conferred upon the country. On the other hand, some persons of property treat them with the greatest reverence, and sometimes invite a number of them to

their houses, drink the water with which they have washed their feet, and, at the end of the entertainment, eat of the refuse from the plate of each. Gŭnga-Govindŭ-Singhŭ, a person of the writer cast, who was patronized by Mr. Hastings, and who realized a princely fortune, carried his attachment to the Voiragēē mendicants to the greatest lengths. He sometimes gave a feast to three or four thousand, and performed the lowest offices of service to these his guests: he also provided that persons of this description should, after his death, be constantly entertained, receive presents, have medical attendance when sick, &c. at all the temples which he erected and dedicated to the different forms of Krishnŭ.

BOOK VII.

HINDOO RELIGIOUS SECTS.

CHAP. I.

ACCOUNT OF THE REGULAR HINDOO SECTS.

THERE are three principal sects among the regular Hindoos, the Soivŭs, the Voishnŭvŭs, and the Shaktŭs.

The *Soivŭs* receive the initiatory rites by which Shivŭ becomes their guardian deity; they imprint on their faces and bodies the marks by which this sect is distinguished [a], and profess the most devoted regard to this god, trusting in him for protection, &c. Their daily worship is performed before an image of the lingŭ, either at home or by the side of a river, using those forms and offerings which are peculiar to the sect. They have no festivals, but once in the year they keep a fast in honour of Shivŭ, which is accompanied by the worship of this god at the temples of the lingŭ. In the month Voishakhŭ they present to this idol the leaves of the vilwŭ, a favourite tree sacred to Shivŭ, and pour libations of milk on the lingŭ. Some Soivŭs, at this auspicious season, plant shrubs near the lingŭ, and sit before it repeating the name of Shivŭ. It is an act of great merit among this sect to repeat the name of their idol, with

[a] See vol. i. p. 18.

a necklace made of the seeds of the roodrakshŭ; as well as to visit Benares, (Kashēē,) a place sacred to Shivŭ. The persons belonging to this sect are principally bramhŭns; but the Soivŭs are not numerous in Bengal. Mendicant Soivŭs are very rarely seen: these persons cover themselves with ashes, wear large necklaces made of roodrakshŭ seeds, and wander to Benares and other places sacred to this god.

The *Voishnŭvŭs* observe the rites, and receive the distinguishing mark [b] of their sect, regarding Vishnoo in all his forms (as Ramŭ, Krishnŭ, Jŭgŭnnat'hŭ, &c. &c.) as their protector. They reject all animal food, even fish, and wear only white garments. Nearly one half of the Hindoo population of Bengal are Voishnŭvŭs, composed principally of the lower orders: great numbers are religious mendicants. Almost all the Hindoos in the province of Orissa are Voishnŭvŭs. The followers of Choitŭnyŭ, having the Gosaees at their head, continue a distinct branch of this sect. The distinguishing vice of this sect is impurity, as might be expected from the character of Krishnŭ, their favourite deity, and from the obscene nature of the festivals held in his honour. The Shrēē-bhagŭvŭtŭ is the book which the few bramhŭns to be found among the Voishnŭvŭs read: those less learned read a number of books written in Bengalee, all relating to the actions of Krishnŭ or Choitŭnyŭ.

The *Shaktŭs* are the worshippers of Bhŭgŭvŭtēē, (Doorga,) including all the forms of this goddess. They have their peculiar rites, marks on their bodies, formulas, priests, and festivals. The generality of those who join this sect are bramhŭns. In their outward dress the Shaktŭs resemble the Soivŭs; but the latter in their principles approach near-

[b] See vol. i. p. 12.

est to the Voishnŭvŭs, especially in their mutual objection to the destruction of animal life. None of the Shaktŭs embrace a life of mendicity. They derive the principles of their sect, and the forms used in their religious ceremonies, from the Tŭntrŭs, by which works spirituous liquors are placed among the proper offerings to Bhŭgŭvŭtēē; and numbers of her worshippers, offering libations to the goddess, drink to intoxication. The Vamacharēēs belong to this sect.

Beside these three principal sects among the Hindoos, the shastrŭs mention two others, the worshippers of the sun (Sourŭs) and of Gŭnéshŭ (Ganŭpŭtyŭs.) Very few Hindoos, however, in the province of Bengal, are to be found, who have chosen these gods as their guardian deities.

The religious mendicants of the same sect differ so much from each other in dress and certain ceremonies, that they might be supposed to belong to different sects; but any remarks on these shades of difference are rendered unnecessary by the preceding chapter. I shall therefore proceed immediately to notice the three most important schisms among the Hindoos, those excited by Boodhŭ, Nanŭkŭ, and Choitŭnyŭ.

CHAP. II.

ACCOUNT OF THE BOUDDHUS.

IT is a question not perhaps completely decided, whether the religion of Booddhŭ, now spread over the Burman empire, Siam, Ceylon, Japan[a], Cochin-China, and the greater part of China itself[b], be not in reality the ancient

[a] Kæmpfer says, on the authority of the Japanese historians, that the Bouddhŭ doctrine was carried into Japan about the year 63. *Vol.* i. *chap.* vi. p. 247.

[b] The Abbé Grosier (vol. ii. c. v. p. 220.) gives the following account of the doctrine of *Fo*, in which the principles of Booddhŭ are clearly to be distinguished:—'Nothing is the beginning and end of every thing that exists: from nothing our first parents derived their existence, and to nothing they returned after their death. All beings are the same, their only difference consists in their figure and qualities. A man, a lion, or any other animal may be formed of the same metal; if these different pieces are afterwards melted, they will immediately lose their figure and qualities, and together form only one substance. Such is the case with all beings, whether animate or inanimate; though different in shape and qualities, they are still the same thing sprung from the same beginning, which is nothing. This universal principle is extremely pure, exempt from all change, exceedingly subtle and simple; it remains continually in a state of rest; has neither virtue, power, nor intelligence: besides, its essence consists in being free from action, without knowledge and without desires. To obtain happiness, we must endeavour by continual meditation, and frequent victories over ourselves, to acquire a likeness to this principle; and to obtain that end, we must accustom ourselves to do nothing, will nothing, feel nothing, desire nothing. When we have attained to this state of happy insensibility, we have nothing more to do with virtue or vice, punishments or rewards, providence or the immortality of the soul. The whole of holiness consists in ceasing to exist, in

religion of India, and the bramhinical superstition the invention of later times, and raised to predominancy by the superior influence of the bramhŭns with the princes of Hindoost'hanŭ. The author, however, declines entering on this subject, made so difficult by the want of authentic historical evidence.

It is certain, that amongst the six schools of philosophy formerly famous among the Hindoos, two of them inculcated doctrines respecting the First Cause of things that were decidedly atheistical, or such as the followers of Booddhŭ maintain at this day; and it is indisputable, according to the Hindoo writings, that these two sects were numerous before the appearance of Booddhŭ.

About 700 years before the commencement of the Christian era, Vēērŭ-Vahoo, of the race of Goutŭmŭ, a person attached to one of these sects, destroyed his sovereign Bodhŭmŭllŭ, and immediately seized the throne of Delhi. This king, and his three immediate successors, reigned one hundred and eight years. Mŭhēē-pŭtee, or the lord of the earth, was the name of the third of these monarchs; and as most of the writers on this subject agree in placing the era of Booddhŭ in the sixth century B. C., it seems reasonable to suppose, that Booddhŭ was the son or near relation of Mŭhēē-pŭtee. If not connected with this

being confounded with nothing; the nearer man approaches to the nature of a stone or log, the nearer he is to perfection; in a word, it is in indolence and immobility, in the cessation of all desires and bodily motion, in the annihilation and suspension of all the faculties both of body and soul, that all virtue and happiness consist. The moment that man arrives at this degree of perfection, he has no longer occasion to dread changes, futurity, or transmigrations, because he hath ceased to exist, and is become perfectly like the god *Fo*.'

family, why should the family name of this race, Goutŭmŭ, be one of the most common names of Booddhŭ? As the capital of the most powerful of the Hindoo monarchs of this period was in South Behar, if Booddhŭ was not the son of one of the Mŭgŭdhŭ kings, it is possible he belonged to some branch of the family reigning at Benares, which was probably then a separate kingdom. In the Témee Jétŭ, a history of one of the incarnations of Booddhŭ, he is said to have been the son of a king of Benares, and to have persevered in choosing the life of an ascetic against every possible artifice and persuasion of his royal parents. The author has been favoured with a translation of this work, by Mr. F. Carey, of Rangoon, and has added it at the close of this account. If then it be admitted, that Booddhŭ was a person of royal descent, that he chose an ascetic life[c], and embraced a system of philosophy already prevalent in India, the other scenes of the drama require no assistance from conjecture: he became the patron and idol of the sect which from this time became distinguished by his name; he also received the support of the reigning monarchs, who were attached to him not only by holding the same philosophical opinions, but by the ties of blood.

This sect being thus established by Mŭhēē-pŭtee, the eleven Bouddhŭ monarchs who succeeded him, and who

[c] The disposition manifested by all superstitious nations to honour and even to deify men remarkable for outward austerity, is particularly observable amongst the Hindoos. They suppose that such a saint is a divine oracle, or the visible representative of the deity; they implicitly receive his doctrines, and pay him those honours which they conceive are due 'to gods come down in the likeness of men.' This attachment to eminent ascetics naturally springs out of the Hindoo system; and to this, the author conjectures, we are to attribute the origin and prevalence of the THREE GREAT SCHISMS among the Hindoos, of *Booddhŭ*, of *Nanŭkŭ*, and of *Choitŭnyŭ*, all of whom appear to have been religious mendicants.

reigned 291 years, may reasonably be supposed to have done what the bramhŭns charge them with, to have obliterated the religion of their opponents.

It is certain, however, that the learned adherents of the bramhinical religion did not remain silent spectators of what they deemed the triumph of atheism[d]. They contended with their equally learned opponents, and this dispute, as is manifest by the tendency of many of the works still read by the Hindoos, called forth all the talents of both sides; challenges to conduct the controversy in the presence of kings and learned assemblies were given and accepted: but here, as in innumerable other instances, the arm of power prevailed; and as long as the reigning monarchs were Bouddhŭs, the bramhŭns were obliged to confine themselves to verbal contentions.

At length Dhoorŭndhŭrŭ, of the race of Mŭyōōrŭ, destroyed Adityŭ, the last Bouddhŭ king, and assumed the sovereignty; and it is probable that from this time (B. C. about 300 years) we are to date the commencement of the persecutions of the Bouddhŭs[e].

[d] A story respecting these times is still current among the Noiyayikŭ sect:—The wife of the last Bouddhŭ monarch but one was a disciple of Vishnoo, and called day and night upon God, complaining against the Bouddhŭs as having exterminated his worship, and all traces of a deity: at length Vishnoo, by a voice from heaven, assured her, that he would appear in the forms of two learned men, Bhŭttŭ and Oodŭyŭnacharjyŭ, and restore his worship. Another story related by the same sect is, that Oodŭyŭnacharjyŭ, unable to turn the Bouddhŭs by argument, proposed that himself and any number of this sect should cast themselves from a neighbouring mountain; the Bouddhŭs in the act of falling crying out, 'There is no God,' and Oodŭyŭnacharjyŭ, 'God exists.' The challenge was accepted: the Bouddhŭs perished, and their opponent fell unhurt.

[e] In opposition to this, it is said, 'If the conjectures of Sir William Jones, relative to the inscriptions found at Mongheer, and on the pillar

One or two facts tend to prove, that the bramhŭns were not much more mild and tolerant than other persecutors: —though a number of *Joinŭs* are scattered up and down in various parts of Hindoost'hanŭ, scarcely a vestige of the Bouddhŭ superstition is to be found, and all its adherents are seen in the adjoining countries.—The fact respecting these persecutions is, however, placed beyond all doubt by the Prayŭshchittŭ-vivékŭ, a Hindoo work on atonements; from which we learn, that Oodŭyŭnacharjyŭ, a learned bramhŭn, and a fierce combatant against the Bouddhŭs, actually burnt himself to death on a chaff-fire, (kooshŭ-anŭlŭ,) as an atonement for the sin of having excited the Hindoo kings to put to death many Bouddhŭ bramhŭns.

To avoid the malice of their enemies, therefore, the Bouddhŭs emigrated to the neighbouring countries, and gave to the uncivilized inhabitants those doctrines, for which they had been unsuccessfully contending on the plains of Hindoost'hanŭ.

We have no authentic documents to prove how long this persecution lasted; but it is a pretty current opinion among the most learned Bŭrmans, that the religion of Booddhŭ was introduced into that country about 450 years after his death. According to this statement, (admitting that the persecution began with Dhoorŭndhŭrŭ,) it will appear to have continued 183 years.

There is a tradition among the Cingalese, that one of the kings of Hindoost'hanŭ, immediately after Booddhŭ's

at Buddal, be well founded, then the governing power on the banks of the Ganges, as late as about the time of the birth of Christ, was of the sect of Bouddha.' *Asiatic Researches*, vol. vi. p. 165.

death[f], collected together five hundred learned ascetics, and persuaded them to write down on palmyra leaves, from the mouth of one of Booddhŭ's principal disciples, all the doctrines taught by Booddhŭ in his life-time. The Cingalese admit that they received their religion from the hands of a stranger; and it is probable that it was propagated in the Bŭrman empire soon after its reception in Ceylon, that is, about 450 years after Booddhŭ's death. The Bŭrmans believe, that six hundred and fifty years after that event, in the reign of Mŭha-moonee, Booddhŭ-ghoshŭ, a bramhŭn, was deputed to Ceylon, to copy the work Vishooddhimargŭ, which includes all the Jatŭs, or histories of the incarnations of Booddhŭ: and it is fabled, that the iron stile with which he copied this work, was given him by a heavenly messenger; though others will have it that Bodhee-sŭtwŭ gave it to him.

These Jatŭs are said to have amounted to five hundred and fifty books; some of which are, however, lost. A work called the Ten Jatŭs is now the best known, and is held in the highest veneration. The names of these Jatŭs are, Témee, Jŭnŭkŭ, Soobŭrnŭ-ramŭ, Némee, Mŭhoshŭt-'ha, Bhōōridŭttŭ, Chŭndŭ-koomarŭ, Narŭdŭ, Vidoorŭ, and Vésŭntŭra.

Since the above period, many Bŭrmans have translated and commented on these writings. In a work entitled 'The Great History of the Bŭrman and Pegu kings,' it is record-

[f] A native of Ceylon assured the author, that the Cingalese considered it to be about 2,500 years since the death of Goutŭmŭ. Mr. Felix Carey informed him, on the authority of the Bŭrman history, that in 1813 it was 2,357 years since the birth of this god. In an account published in the Asiatic Researches, vol. vi. p. 265. it is said, that in 1795, Booddhŭ had been deified 2,362 years.

ed, that during the T'hioorŭ-kshŭtriyŭ dynasty, not less than fifty-five translations were made, and as many comments written on these books. But the Bŭrmans are believed to possess works of greater antiquity than these Jatŭs, on history, poetry, medicine, astronomy, grammar, &c. whether borrowed from the Sŭngskritŭ, or the productions of the Bouddhŭ set, time must disclose[s].

It is a singular circumstance, that the Bouddhŭs should have chosen for their hero, like the Hindoos for Vishnoo, ten incarnations; and still more singular, that they should have designated the histories of these incarnations by the names of ten Hindoo sages.

The Bouddhŭs do not believe in a First Cause: they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works of merit and demerit: that works of merit not only raise individuals to happiness, but, as they prevail, raise the world itself to prosperity; while, on the other hand, when vice is predominant, the world degenerates till the universe itself is dissolved. They suppose, however, that there is always some superior deity, who has attained to this elevation by religious merit; but they do not regard him as the governor of the world. To the present grand period, comprehending all the time included in a kŭlpŭ, they assign five deities, four of whom have already appeared, including Goutŭmŭ, or Booddhŭ, whose exaltation continues five thousand years, 2,356 of which had expired A. D. 1814. After the expiration of the 5,000 years, another saint will

[s] Some idea of their advance in science may be gathered from an interesting account of the Religion and Literature of the Bŭrmans, inserted in the 6th vol. of the Asiatic Researches, by Dr. F. Buchanan.

obtain the ascendancy, and be deified. Six hundred millions of saints are said to be canonized with each deity, though it is admitted that Booddhŭ took only 24,000 devotees to heaven with him.

The lowest state of existence is in hell; the next, is that in the forms of brutes: both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness up to demi-gods, &c. which are states of reward for works of merit. The ascent to superior deity is from the state of man.

The Bouddhŭs are taught, that there are four superior heavens which are not destroyed at the end of a kŭlpŭ; that below these, there are twelve other heavens, followed by six inferior heavens; after which follows the earth; then the world of snakes; and then thirty-two chief hells: to which are to be added, one hundred and twenty hells of milder torments.

The highest state of glory is absorption. The person who is unchangeable in his resolution; who has obtained the knowledge of things past, present, and to come through one kŭlpŭ; who can make himself invisible; go where he pleases; and who has attained to complete abstraction; will enjoy absorption[k].

[k] The Hindoo idea of absorption is, that the soul is received into the divine essence: but as the Bouddhŭs reject the doctrine of a separate Supreme Spirit, it is difficult to say what are their ideas of absorption. Dr. Buchanan says, (Asiatic Researches, vol. vi. p. 180.) Nirvanŭ 'implies (that is, among the Bŭrmans) exemption from all the miseries incident to humanity, but by no means annihilation.'

Those who perform works of merit, are admitted to the heavens of the different gods, or are made kings or great men on earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is described as entirely sensual.

The Bouddhŭs believe, that at the end of a kŭlpŭ the universe is destroyed. To convey some idea of the extent of this period, the illiterate Cingalese use this comparison: 'If a man were to ascend a mountain nine miles high, and to renew these journies once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this would be nothing to the fourth part of a kŭlpŭ.'

Booddhŭ, before his exaltation, taught his followers, that after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. When a Cingalese, therefore, approaches an image of Booddhŭ, he says, 'I take refuge in Booddhŭ; I take refuge in his doctrine; I take refuge in his followers.'

There are five commands given to the common Bouddhŭs: the first forbids the destruction of animal life; the second forbids theft; the third, adultery; the fourth, falsehood; the fifth, the use of spirituous liquors. There are other commands for superior classes, or devotees, which forbid dancing, songs, music, festivals, perfumes, elegant dresses, elevated seats, &c. Among works of the highest merit, one is the feeding of a hungry infirm tiger with a person's own flesh.

The temples erected in honour of Booddhŭ[1], in the Bŭrman empire, are of various sizes and forms, as quadrangular, pentagonal, hexagonal, heptagonal, or octagonal. Those of a round spiral form can be erected only by the king, or by persons high in office. An elevated spot is preferred for the erection of these edifices; but where such an elevation cannot be found, the building is erected upon the second, third, fourth, fifth, or sixth terrace. These piles are generally of solid brick work, but some are filled up with earth or rubbish; lime-stone is seldom used, generally earth or brick-dust. Those who can afford it have their temples gilt all over, which gives them a grand appearance. A coating of black lacker being laid upon the plaister, the gold-leaf firmly adheres. An umbrella made of iron, and gilt, is fixed on the tops of the temples, round the border of which some persons suspend bells; the sound of these bells, when the wind puts them in motion, has a pleasing effect. Bells of various sizes are sometimes hung near a temple, which the people ring to give notice of their arrival. Images of lions, and monsters of various descriptions, facing the four quarters, or on each side of the gateways, are to be seen attached to most temples.

Within the vicinity of a temple, houses of charity for strangers are erected, in which images of Booddhŭ are placed. Umbrellas and stone pots, in imitation of those used by Goutŭmŭ as a mendicant, are also placed near temples.

The temples of Booddhŭ in Ceylon are very large, some of them capable of containing 3,000 people. Many of

[1] When the author asked a *Joinŭ* why, since the object of their worship was neither creator nor preserver, they honoured him as God, he was answered, that it was an act of homage to exalted merit.

them have verandas all round. The hall containing the image is very spacious.

The priests worship at the temples daily, or ought to do so. The worship consists in presenting flowers, incense, rice, betle-nut, &c. repeating certain prayers. The priest cleanses the temple, preserves the lights, and receives the offerings. A worshipper may present his own offerings, if he is acquainted with the formulas. The five commands are repeated by a priest twice a day to the people, who stand up and repeat them after him.

Temples are built by individuals, or the inhabitants of a village, as works of merit. Several festivals precede the opening of a temple, as, at laying the foundation; at setting up the image; at fixing the umbrella; at the purification; and at the consecration. These feasts are sometimes continued four or five days, when musicians and dancing girls are employed, various pantomimical representations are exhibited, and a great concourse of people entertained. Offerings of various kinds are presented to Booddhŭ and to the priests. The latter make a discourse to the assembly on the virtue of building temples, grounding their address on some apothegm of the saint.

Booddhŭ, as seen in many temples, appears seated upon a throne placed on elephants, or encircled by an hydra; or in the habit of a king, accompanied by his attendants. In most of the modern images, however, he is represented in a sitting posture, with his legs folded, his right hand resting upon his right thigh, and his left upon his lap: a yellow cloth is cast over his left shoulder, which envelopes his right arm. His hair is generally in a curling state, like that of an African; his ears are long, as though distended

by heavy ear-rings. The image is generally placed in the centre of the temple, under a small arch prepared for the purpose, or under a small porch of wood, neatly gilt. Images of celestial attendants, male and female, are frequently placed in front of the image. In some places the image of Jēēvŭnŭkŭrŭ, a mendicant, who had 400,000 disciples, and who foretold the deification of Booddhŭ, is to be seen, in an erect posture, having four mendicants behind him with begging dishes in their hands, and Soomĕdhŭ, a form of Booddhŭ, lying prostrate before him, in a posture of reverence.

It appears evident from their writings, that the ancient religion of the Bŭrmans consisted principally in religious austerities. When a person becomes initiated into the priesthood, he immediately renounces the secular state, lives on alms, and abstains from food after the sun has passed the meridian. The ancient writings of the Bŭrmans mention an order of female priests; but it is likely that these were only female mendicants.

Priests are forbidden to marry; they are to live by mendicity; are to possess only three garments, a begging dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects.

The priests are the schoolmasters, and teach gratuitously as a work of merit, the children being maintained at home by their parents. If a priest finds a pupil to be of quick parts, he persuades the parents to make him a priest; but if a boy wish to embrace a secular life after he has been some time in the college, he is at liberty to do so.

Boys of five years of age and upwards are admitted into

the Bŭrman seminaries (koiyooms) as students. At their initiation, the parents generally give a feast, which continues for three or four days; at the close of which time the youth, arrayed in costly garments and ornaments, and attended by a large retinue, is led through the town on horseback to the college of his preceptor. As soon as he arrives, he is stript of his attire; his head is shaved; he is clothed with a yellow garment, and a pot, or beggar's dish, is put into his hand; and in this manner he is committed to his tutor.

The student is to observe the following rules: to abstain from murder, theft, evil desire, falsehood, ardent spirits, food after noon-day, dancing, music, &c. from flowers and perfumes, elegant accommodations, the use of gold and silver. Should he fail in keeping these prohibitions, he is disqualified for farther advancement. An obedient disciple, at the end of twenty years, is admitted into the order of priests.

To persons admitted into the order of the priesthood, two hundred and twenty-seven precepts are given, the observance of which for ten years entitles them to the rank of a priest of the first order, and impowers them to have colleges and disciples under them.

A Bŭrman college is built in the stile of a palace by some person of wealth. The ancient koiyooms resembled caves, many of which are still to be seen in the ancient city of Pougan.

Beside their colleges, there are other sacred edifices among the Bŭrmans, inclosed by a wall, and intended for the accommodation of learned men, who meet to consult

each other on religious matters. In some instances, an image of Goutŭmŭ is set up in a conspicuous part of the building.

The houses of the priests are built as works of merit, and offered to them. A temple and a house for priests are commonly built at once. It is a law in these houses, that a priest shall always give his bed to a priest who is a stranger, if necessary. The common people are never suffered to sit upon a priest's mat or bed.

The investiture of a priest is a very important ceremony. To ordain the candidate, it is necessary that a priest should be present who has been initiated twenty years, and not less than five priests who have been in orders ten years each. The ceremony, from which spectators are carefully excluded, is conducted in a temple peculiarly sacred, or in a boat on the river, surrounded with a screen of mats. At the commencement, a priest goes out, and asks the crowd, whether they have any objection to the youth's becoming a priest. If they all answer in the negative, he is presented to the chief priest, and is asked many questions; as, if he be free from disease; if he be perfect in his elementary knowledge; if he have obtained the consent of his parents. After many formulas have been repeated, he is clothed in white; and the eight utensils, composing the whole property of a priest, are hung around him. He is at length clothed like an old priest, and led to some college, where he remains for three years under the inspection of an aged priest, until completely initiated into the duties of the priesthood.

The four quarters of the moon are festival days among the Cingalese. A temporary shed being erected on these

occasions near a temple, the people bring their offerings, and present them to two priests employed in instructing the assembled multitude; the one speaks in the Palee, and the other explains his words in Cingalese. Drums are beaten at intervals, and the temple is illuminated.

Formerly, it would seem that religious feasts were held monthly among the Bŭrmans: as, the water feast; that for presenting drink-offerings to the images of Booddhŭ; that for watering the trees of the Ficus Indica; the interrogatory feast; one in honour of the priests; another in honour of Gŭnéshŭ; the boat festival; the feast of alms; the candle feast; the feast of giving clothes to the priests; the lot festival; and the festival for placing fire near the images of Booddhŭ. At present, the Bŭrman feasts are held at the full and change of the moon only. At these times all public business is suspended; the people pay their homage to Goutŭmŭ at the temples, presenting to the image rice, fruits, flowers, candles, &c. Aged people often fast during the whole day. Some visit the colleges, and hear the priests read portions from the Bouddhŭ writings.

According to the religion of Booddhŭ, there are no distinctions of cast. Polygamy is not forbidden by the Bouddhŭ doctrine, and it is not uncommon for a man to have a plurality of wives. The Bŭrmans burn their dead with many ceremonies, especially the bodies of the priests.

Respecting the Hindoo deities, the Booddhŭs believe that Brŭmha is the head of the Brŭmhacharēēs, and lives with them in one of the higher heavens; that Vishnoo, Shivŭ, Kartikŭ, and Soomŭna, are the chief ministers of Indrŭ, the king of heaven, who has twenty-eight inferior ministers. An intelligent native of Ceylon assured the

author, that the Bouddhŭs dislike the Hindoo religion more than they do Mahometanism.

The Substance of the Témee Jatŭ, an Account of the Incarnation of Booddhŭ,

Translated from the Bŭrman, by Mr. F. Carey.

THE divine one, while remaining in the Jatŭ forest, began to relate his celebrated departure into the forest, and, in reciting the encomium, uttered this Jatŭ of king Témee.

Upon a certain day, the mendicants, met in the assembly of audience, continued to celebrate the departure of Bhŭgŭvŭ. Bhŭgŭvŭ said, 'O mendicants! why are you assembled?' They replied, 'We are conversing on this subject.' He rejoined, 'O mendicants, this is not the only time of my departure; formerly, to accomplish unattained austerities, let it not surprise you that I left my kingdom, and departed into the forest.' Having said this, he remained silent. The mendicants entreating, Bhŭgŭvŭ revealed to them the history of the Jatŭs:—

'O ye mendicants! in the kingdom of Kashēēkŭ, and in the city of Varanŭsēē, (Benares,) formerly reigned Kashēē Raja, a king who possessed every excellent quality, and had sixteen thousand wives. The citizens said among themselves, 'Our sovereign has neither son nor daughter to preserve his family from extinction:' they therefore assembled in the presence of the king, and, observing the rules laid down in the Kooshŭ Jatŭ, thus addressed him: 'O

king! supplicate for a son.' The king, calling his sixteen thousand wives, said, 'Supplicate ye for a son.' Chŭndra, and the other sixteen thousand wives, having feasted the gods, made supplication, but obtained neither son nor daughter. This queen, Chŭndra-dévēē, perfected in holy rites, was the daughter of Mŭrdŭ raja. The king said, 'O spouse, do thou also entreat for a son.' The queen, at the full moon, remained fasting, and, while reposing upon a sofa, and reflecting upon her virtuous deeds, exclaimed, 'I have certainly performed perfect vows; therefore to me a son will be granted.' Thus saying, she repeated her vows. Through her piety, the angel, having been made acquainted with the queen's desires, said, 'Chŭndra-dévēē supplicates for a son; I will certainly now grant her this blessing.' Looking around for a proper person to be incarnate in her womb, he beheld Booddhŭ-sŭtwŭ. This person had reigned over the kingdom of Varanŭsēē during twenty years; after death he fell into Ooshnŭdŭ-nirŭyŭ, where he was punished eighty thousand years; he was next born in Tavŭtingsa, where he spent his life, and at death possessed an inclination to ascend to the higher heavens of the gods. The angel, going to him, said, 'O thou great one, produced in the world of mortals, by thee works of merit shall be accomplished, and much people be made happy. The queen of Kashēē prays for a son; wilt thou consent to be incarnate in her womb?' He added, 'There are also five hundred sons of the gods on the point of transmigration, who are willing to be reproduced.' Booddhŭ-sŭtwŭ consented; and having transmigrated with the five hundred sons of the gods, he was conceived in the womb of Chŭndra-dévēē; the other gods, in those of the wives of the nobles. At that time the womb of Chŭndra-dévēē shone as with refulgent gems; and knowing that she had conceived, she sent information of it to the king, who ordered attendants on her person.

At length she was blessed with a son, replete with every excellence. On the same day also, in the houses of the nobles, the five hundred sons of the gods were born. At the time of the birth, the king, surrounded by his assembled nobles, remained in the palace yard, when they addressed him thus: 'O sovereign, to thee a son is born.' The king was filled with affection towards his first-born, which, penetrating through flesh and bone, adhered to the marrow: in this manner he was filled with affection, and his mind became composed. The king then said to his nobles, 'To me a son is born: are ye pleased?' They answered, 'What dost thou say? Before, we were without a sovereign; now he is born, and we have obtained a ruler.'

The king thus commanded his chief officer: 'It is my son's prerogative to have attendants; go thou to the houses of the nobles, and see who have been born to-day.' The chief officer found the five hundred sons, and, returning, related to the king what he had seen. The king sent garments to each of the five hundred children; and also five hundred nurses. He also gave to Booddhŭ-sŭtwŭ, four times sixty small-breasted, honey-like, milk-producing nurses, having rejected all women in whom there was any defect.

If an infant sit upon the lap of a very tall woman to draw the breast, its neck grows long; if upon the lap of a short woman, it grows hump-backed; if upon the lap of a thin woman, her thighs injure it; if upon the lap of a very corpulent woman, it straddles or trembles when it walks; if upon the lap of a very long-breasted woman, it becomes flat-nosed. A very black woman's milk is cold; an asthmatic woman's milk is sour; a woman who has an obstruction in the throat, has acrid or bitter milk. Therefore, re-

jecting all faulty nurses, and having given four times sixty small-breasted, honey-like, milk-producing nurses, and paying great homage to the infant, the king bestowed a reward upon Chŭndra-dévēē; when she, receiving the favour, returned it again to her lord.

Upon the day the child was named, the king caused the prognosticating bramhŭns to be called, and, making large presents to them, enquired concerning the child's destiny. The bramhŭns examined the marks on the child, and said, 'O most illustrious sovereign, this child is replete with every propitious and excellent quality; he is qualified to govern not only this single island, but the two thousand surrounding islands; nor do we perceive the least evil in his destiny.' The king was pleased, and proceeded to name the child. Upon the day of his birth it rained all over the kingdom of Kashēēkŭ. On that day the heart of the king, and the hearts of all his subjects, became tranquil. The child too was born wet, and was therefore called Tĕmee.

When the child was a month old, the nurses, embracing him, brought him to the king; who, viewing his beloved child, kissed its head, and, causing it to be placed upon his lap, remained satisfied.

At this hour, four thieves were brought before the king, who commanded one of them to receive a thousand stripes with a prickly whip; another to be cast into prison; another to be pierced with a spear; and the other to be placed upon a shōōlēē [k]. Mŭhă-sŭtwŭ, hearing the words of the father, was afraid; and, trembling, reflected thus: 'My father, obliged to be a king, has committed many weighty and hell-deserving deeds.'

[k] An instrument upon which the criminal is impaled.

On the following day, the nurses caused him to be laid under the white umbrella, upon an adorned pleasure-abounding bed; where, after reposing for a short time, he opened his eyes, and beholding the white umbrella, and the great splendour of his apartment, he became exceedingly afraid, more than before. While reflecting how he came to this abode of cruelty, by the strength of his former knowledge he perceived, that he had come from the heavens of the gods; looking still further back, he remembered that he had been burning in hell; looking back to a still more remote period, he recognized himself as a king of that place, (Benares,) and said to himself: 'Having reigned twenty years in Varanŭsēē, I was punished eighty thousand years in hell; and now I have sprung to birth again in this place, in this abode of thieves. To four culprits yesterday my father spoke harsh, hell-exposing words. Now undoubtedly I must reign again, and be again cast into hell, where I must endure great affliction.' Terror fell upon Mŭha-sŭtwŭ, thus reflecting, and his resplendent body withered like a lotos rubbed between the hand; and while considering by what means he could be emancipated from this abode of thieves, he fell asleep. In the mean time the goddess, his mother, thus consoled him: 'O child, Témee-koomarŭ, be not sorrowful, doubtful, nor fearful: thou desirest to be released from this abode of thieves; therefore, though not lame, thou makest thyself to appear as one lame; though not deaf, thou makest thyself deaf; though not dumb, thou makest thyself as one dumb.' Booddhŭ-sŭtwŭ, having derived consolation from the words of the goddess, repeated the second stanza: 'O goddess, I will do what thou hast commanded.'

The king, having appointed the five hundred youths to remain with his son as a guard, they cried for the breast;

but Mŭha-sŭtwŭ, affrighted at the idea of being cast into hell, exclaimed, 'Though I be even parched up to-day, death is preferable to being cast into hell.' Thus reflecting, he neither cried nor wept. The nurses made known the fact to Chŭndra-dévēē, and she related it to the king. From that time, they let the child fast beyond the usual period, and sometimes omitted to give him nourishment for the whole day: through the dread of falling into hell, however, though exhausted, he neither cried nor wept. Then the mother, saying, 'My son is hungry,' gave him the breast herself; but though she nourished him at intervals during a whole year, she could not understand his intentions.

The nobles afterwards, reminding the king, that children of the age of one year take a liking to sweetmeats; and, adding, we will try Booddhŭ-sŭtwŭ with them; caused the five hundred youths to be seated by him, and placing various sorts of sweetmeats before him and them, retired to a secret place. The other youths, leaping and scrambling, devoured the sweetmeats; but Booddhŭ-sŭtwŭ warned himself, saying, 'O thou Témee-koomarŭ, desiring hell, dost thou wish for this food?' Filled with horror, he did not even look upon it. Thus they tempted him with sweetmeats for a whole year, but were unable to look into his heart.

[The work then goes on to relate, that the next year they endeavour to excite his desires by setting various fruits before him, but in vain. The following year they put playthings before him; and for another year great varieties of food. They next endeavoured during a year to affright him with fire; during another with a furious elephant; during another with serpents: but he remained destitute of fear as well as of desire. At the age of eight, they endeavoured to amuse

him with dances; at nine to terrify him with swords; at ten with loud noises from shells; at eleven with a horrid drum; at twelve with extraordinary lights in his bed-room; at thirteen they covered him with molasses, and let the flies torment him; at fourteen they almost suffocated him with offensive smells; at fifteen they scorched him with fire; at sixteen they introduced into his presence beautiful females, perfumes, dances, &c. Thus they enticed him for sixteen years with the sixteen great temptations, and tried him with many other smaller temptations; but they were still unable to enter into his designs.]

Then the king, dejected, caused the destiny-foretelling bramhŭns to be called, and said to them: 'At the time of my son's birth, you said, 'This child is replete with every fortunate and virtuous mark; neither is there any evil token whatever in him:' but behold he is born lame, dumb, and deaf: your words are not verified.' The bramhŭns replied, 'O sovereign! there is nothing unknown to the wise. If we had said, the son born to the king is stupid, it would have created thee pain of mind; therefore we did not mention the matter.' Then the king asked what was proper to be done. The bramhŭns answered, 'Great sovereign, while this youth remains in the palace, we perceive three evils may happen; one to the king's life, another to the white umbrella, another to the queen: therefore, without delay, put the unfortunate horses to the unfortunate chariot, and placing him therein, carry him out by the west gate to the burying-ground, and, having dug a square hole, bury him.' The king, through the dread of these evils, adopted this advice.

Chŭndra-dévēē, informed of these designs, went alone to the king, and having made obeisance, said, 'O sovereign,

thou conferredst a blessing upon me, and I, having received it, committed it to thee: now give it me again.' The king replied, 'Take it, O queen.' She then said, 'O king, give the kingdom to my son.' The king replied, 'It is out of my power; thy son is an idiot.' The queen replied, 'O sovereign, though thou hast decreed not to give him the kingdom in perpetuity, give it him for seven years only.' The king replied, 'I cannot, O queen:' but she renewed her petitions, lowering each of them till she solicited for a reign only of seven days; and this was granted.

Immediately the mother, decorating her son, thus addressed him: 'O Témee-koomarŭ! the kingdom is thine.' Then causing proclamation to be made by the sound of the drum, and commanding the whole city to be adorned, she seated her son upon an elephant, with the white umbrella carried over his head. After being thus conveyed round the city, she caused him to be laid upon a noble bed; and besought her beloved son, during the whole night, thus: 'O son, Témee-koomarŭ! in attending on thee for sixteen years, my eyes smart with weeping; my heart is as though it were pierced through. I know thou art not lame, &c. Do not leave me childless.' After the same manner she besought him the following day, and the five remaining days.

On the sixth day, the king, having called his charioteer, thus addressed him, 'O Soonŭndŭ, charioteer, to-morrow, early in the morning, uniting the unfortunate horses to the unfortunate chariot, take the youth, and cause him to be carried out by the west gate; and after having dug a square hole in the burying-ground, cast him into it, and with the back of the spade break his skull: thus causing him to die, cover him with dust; and having accomplished the work

of increasing the earth, bathing, come away.' The queen, having overheard what passed, was filled with sorrow, and going to her son, addressed him, 'O son, Témee! thy father, the king of Kashēēkŭ, has issued orders to bury thee early to-morrow morning. O son! early to-morrow thou wilt die.' Hearing this, Mŭha-sŭtwŭ thus gratulated himself: 'O Témee-koomarŭ! thy sixteen years are now accomplished!' But his mother's heart was pierced through with sorrow. Témee added, 'I have attained to the consummation of my desires;' but he refrained from speaking to his mother.

Early in the morning, the charioteer, having harnessed the horses to the chariot, through the power of the god, and Mŭha-sŭtwŭ's austerities, he put the fortunate horses to the fortunate chariot; then, stopping the chariot at the king's door, he entered the inner apartments, and saluting the queen Chŭndra, he thus addressed her: 'O queen! be not wroth; it is the king's command.' Thus saying, with the back of his hand having put away the queen, who was sleeping with her son infolded in her arms, he took up the youth as a garland of flowers, [viz. gently or carefully as a person would carry tender flowers,] and descended from the palace. At this time Chŭndra-dévēē, smiting her breast, and weeping aloud, remained in the palace-yard. Mŭha-sŭtwŭ, beholding his mother, said to himself silently, 'My mother will die from the anguish of her mind.' But correcting himself, he added, in his own mind, 'If I speak, the efforts of sixteen years will certainly become abortive.'

The charioteer having put Booddhŭ-sŭtwŭ into the chariot, said, 'I will go out at the west gate:' but through the merit of Booddhŭ-sŭtwŭ's austerities, the charioteer, deluded by the gods, turned the chariot, and driving it out at

the east gate, was precipitated to the distance of twenty-four miles at once. The charioteer, seeing before him a thick forest, mistook it for the burying-ground; and thinking it an excellent place, drove the chariot to one side of the road, halted, and descended. He now stripped Mŭha-sŭtwŭ of his garments, tied them up, and laid them in a suitable place: then with a spade he began to dig a square grave, at no great distance from the chariot. At this moment Booddhŭ-sŭtwŭ reflected thus: 'Now is my time for exertion; it is true, I have not moved hand nor foot for sixteen years, but I will now see if I do not possess strength.' He arose, rubbed his arms and legs, descended from the chariot, and then walking backward and forward several times, found he possessed strength sufficient to go the distance of eight hundred miles in one day. He then said, 'Should the charioteer contend with me, I will see whether I possess strength to wrestle with him or not:' and laying hold of the hinder part of the carriage, threw it, as though it had been a child's plaything, so that it continued twirling round and round.

After this, Témee's guardian deity, taking the raiments of the gods, and calling Vishwŭ-kŭrmŭ, the son of the gods, thus addressed him: 'O Vishwŭ-kŭrmŭ, go thou to Témee-koomarŭ, the son of the king of Kashēēkŭ, and array him.' Vishwŭ-kŭrmŭ descended, bearing ten thousand pieces of cloth, and bound them round Booddhŭ-sŭtwŭ's head; and thus, with the garments of the gods and mortals, arrayed him like a dévŭ.

Booddhŭ-sŭtwŭ, shining like the king of the gods, went to the hole the charioteer was digging, and standing by the brink, invoking, uttered the third stanza: 'O charioteer! why art thou digging that grave in such haste? O thou!

dost thou hear what I say? what wilt thou do with that grave?' The charioteer, hearing the above words, without looking up, said, 'To the king has been born a son who is dumb, lame, and destitute of understanding; and the king has commanded me to bury him in the wilderness.' Mŭha-sŭtwŭ said, 'I am neither deaf, nor dumb, nor lame. O charioteer! if thou bury me in this wilderness, thou wilt do a bad action. Behold my thighs, my arms; hear me speak, O charioteer! By burying me in this wilderness, thou wilt commit an evil act.' The charioteer asked himself, 'Who can this personage be, who has continued praising himself from the time of his arrival?' then beholding his features exquisitely beautiful, he continued, 'Who can this person be? Is he a man, or a god?' and added the following stanza: 'Art thou a god, or a gundhŭrvŭ, or the dĕvŭ Poorŭndŭrŭ! Who art thou? Whose son? How shall I know thee?' Mŭha-sŭtwŭ, describing himself in humble language, recited this stanza: 'I am neither a god, nor a gŭndhŭrvŭ, nor Poorŭndŭrŭ: I am the son of the king of Kashēēkŭ, for whom thou art digging this grave; the son of that king by whom thou art nourished. O charioteer! undoubtedly it is an evil thing for thee to bury me in this wilderness. He who cuts the branches of the tree under the shade of which he sits and sleeps, is a worthless person.'

Although he spoke thus, the charioteer would not believe him to be Booddhŭ-sŭtwŭ. The latter therefore said, 'I will convince him by a godlike acclamation.' Then, by a dreadful vociferation, echoing through the thick forest, he proceeded to utter the stanza descriptive of the blessings of friendship: 'O charioteer! he who does not act unfaithfully towards his friend, has abundance of food, not only in his own house, but wherever he may happen to go. He

who wrongs not his friend, to whatever country, town, or city he may go, will be revered by all. He who acts not the treacherous part toward his friend, thieves will not injure him, nor can kings disregard him; and he will excel all his enemies. He who is a faithful friend, is beloved in the assembly, and becomes chief among his relatives. He who deceives not his friend, but honours him, becomes honourable, and renowned in noble deeds. He who acts not treacherously towards his friend, being a worshipper of others, is venerated; saluting others, he is saluted, and obtains glory and renown. He who deals faithfully with his friend, shines like flame, is glorious as the gods, nor is he forsaken of the deity of prosperity. He who deceives not his friend, his cattle increase, and whatever he plants in his field flourishes and bears fruit. He who does not wrong his friend, should he fall from a high mountain or tree, and die, he will attain his place. He who acts not the impious part toward his friend, can never be hurt by his enemies; but stands firm like a well-rooted tree, upon which the wind has no effect.' Thus Booddhŭ-sŭtwŭ, in the above stanza, set forth meritorious actions.

The charioteer then left off digging the grave, and, going to the chariot, missed the robes and ornaments. He then returned, and looking round recognized Booddhŭ-sŭtwŭ, at whose feet he fell, and lifting up his joined hands, uttered the following stanza:—'Come, let me receive thee; it is right that thou shouldest inherit thine own house. O thou king's son! what art thou doing in this wilderness?' Mŭha-sŭtwŭ replied, 'I have no desire for the kingdom, nor for relations nor riches: father and mother have rejected me; the inhabitants of the towns and villages have rejected me; the youths have discarded me; my mother has sent me away; my father has cast me off; I myself

have become a mendicant, nor have I the least inclination for objects of sense. Undoubtedly the prudent attain the object of their desires: I am Vépŭkŭ the Brŭmhŭcharēē. To me, who have left every thing, what cause of dread or fear can there be?' The charioteer replied, 'Possessing such melodious and excellent speech, wherefore didst thou not speak when with thy father and mother?' Mŭha-sŭtwŭ answered, 'I ruled twenty years at Varanŭsēē, in consequence of which I was tormented eighty thousand years in hell. Dreading a similar calamity, I did not permit myself to be reinstated in the kingdom. On this account too, I forbore speaking to father or mother. My father, seating me upon his knee, commanded four culprits to be punished in the following manner:—'Kill one; bind the other; having pierced one, anoint him with painful corrosives; impale the other.' Hearing these severe commands, I was induced, though not dumb, to feign dumbness; though not lame, to put on the appearance of lameness, and remain besmeared in my own excrements. O charioteer, what wise man, for his sustenance, will perpetrate the five crimes[1]? Know, O charioteer! that I am a brŭmhŭcharēē. Certainly the deliberate have their desires accomplished; I am a brŭmhŭcharēē. To me, having departed into the wilderness, what cause of fear?'

The charioteer, hearing this, said within himself, 'This youth has cast away a splendid kingdom as a putrid carcase, and has entered this wilderness as a mendicant. Of what use will the world be to *me*? I also will embrace the life of a mendicant.' Thus reflecting, he uttered the following stanza:—'O king's son! I will enter upon the life

[1] The Hindoo shastrŭs, as well as the Bouddhŭ, mention five 'mortal sins,' viz. stealing five tolas of gold, crim. con. with the wife of a spiritual guide, slaying cows and bramhŭns, and drinking spirituous liquors.

of a hermit with thee. O prince! I prefer a hermitage; call me to join thee.' Mŭha-sŭtwŭ said, 'Verily, I will make him a mendicant immediately.' But, reflecting again, he said, 'Neither my father nor mother will come here; and this chariot, these horses, ornaments, and robes, will surely be destroyed in this place. They will say, Has not this youth become a cannibal, and devoured the charioteer?' Perceiving a way to promote the welfare of his father and mother, and being desirous of making it appear, that the horses, chariot, ornaments, &c. were a debt due by the charioteer, he uttered the following stanza:—'O charioteer! take back the chariot; and, cancelling the debt, return.' The charioteer then reflected thus within himself: 'While I am gone to the town, should Mŭha-sŭtwŭ retire to any other place, and his father, hearing of his son's welfare, say, 'Shew him to me,' and should I be unable to produce him, the father will punish me; I will therefore receive a pledge of him that he go not to any other place.' He then uttered the following stanza: 'Success to thee; I will comply with thy solicitations; but attend to this my request: remain here until I bring the king. I am not certain whether he will be pleased at the sight of thee.' Mŭha-sŭtwŭ replied, 'O charioteer! I will act according to thy word; I have a desire to see my father; return to the town. Inform my relatives of my welfare, and tell my father and mother, that I have sent them my salutation.'

Saying this, Mŭha-sŭtwŭ bowed his head like a golden plantain tree, and observed the five touches, (that is, he caused his thighs, arms, and forehead to touch the earth,) placing his face towards the town of Varanŭsēē. The charioteer, having received his instructions, circumambulating the youth, ascended the car, and drove towards the town.

At this moment Chŭndra-dévēē, opening the lion door, and striking her breast, began to weep. The mother, beholding the chariot empty, and the charioteer returning by himself, with eyes full of tears, wept; and looking towards him, said within herself, 'Having killed the son of my bosom, this charioteer is returning to us. Has he killed my son? Has he performed the ceremony of increasing the earth?' Beholding the charioteer approach after having murdered her darling son, she said again within herself, 'Will not the merciless enemies rejoice? O charioteer! when thou killedst my son, was he dumb, or lame, or how? Did he weep? Pray tell me. When thou interredst my dumb and lame son, how, did he make any resistance with his hands and feet? Pray tell me.'

The charioteer replied, 'O queen, permit me to approach, and I will inform thee of all that I have heard and seen concerning the king's son.' Chŭndra-dévēē answered, 'O charioteer! fear not: what thou hast heard and seen respecting the king's son, relate to me, without hesitation.' The charioteer replied, 'The queen's son is neither dumb nor lame, he has a clear voice; but dreading to be made king, he has resorted to ingenious arts: he recollected his former existence, when, after reigning twenty years in Varanŭsēē, he fell into a flaming hell, and was tormented eighty thousand years. Afraid of being king, he consented not to his instalment, and for this reason also he spake neither to father nor mother. He is complete in every member, of full and even stature, of excellent speech and wisdom, and is in the road to heaven. If thou desirest to see thy beloved son, come; I will certainly take thee to the place of his abode. Come without delay; it becomes thee to hasten.'

The dĕvŭ, acquainted with the youth's desire of becoming a mendicant, sent for Vishwŭ-kŭrmŭ, and said: 'O Vishwŭ-kŭrmŭ, son of the gods, the youth Témee is anxious to become a hermit; build him a house of leaves, and prepare for him every implement necessary for a priest.' Vishwŭ-kŭrmŭ, by his own might, formed a delightful residence in the twelve miles-extending forest; dug a pool and a well; created trees which bore fruit out of their season; and near the hermitage of leaves made a walk four and twenty cubits in length, and strewed beautiful crystal-like sand upon it. Having prepared all the implements necessary for a priest, he added, 'Whosoever desires to become a priest, let him receive these implements!' And having driven away all noxious animals, and birds of unpleasant voice, he returned.

Mŭha-sŭtwŭ, observing what Vishwŭ-kurmŭ had done, and knowing that the dĕvŭ had designed it for him, entered the abode. Having cast off his former garments, he girded himself with those made from the bark of a tree, threw a leopard's skin over his shoulders, covered his head with his long twisted hair, and placed a bamboo across his shoulder. Then quitting the house of leaves, with a staff in his hand, he caused the lustre of his priesthood to appear; and while walking to and fro, exclaimed, 'This is bliss! How happy am I!' Soon after, returning to his abode, and seating himself upon a bough, he perfected the five and the eight ceremonies proper for a hermit. In the evening he seated himself at the head of the walk, and taking of the fruit of the trees which bare out of their season, and boiling them in tasteless water, without either salt or acid, as on immortal food, he fed upon this, in the pot given him by the dĕvŭ. Thus, reflecting upon the four doctrines of Brŭmha, he took up his residence in this grove.

The king of Kashēēkŭ, after hearing the words of the charioteer, called the chief officer of the army, and said, 'Put the horses to the chariot, harness the elephants, blow the conches, beat the large well-braced drum, and the harmonious small drum; and let the inhabitants of my kingdom attend me: I will go to instruct my son.'

The king sent before him the four orders of warriors, amounting to eighteen ŭkshouhinēēs [m]. Three days elapsed before they were arranged; and on the fourth day the sovereign of Kashēēkŭ left the city. Stepping into his carriage, he said to his concubines, 'All of you follow me;' to his attendants, 'Take the chamŭrŭ, the diadem, the scimitar, and the white umbrella, with the gold-adorned shoes, and ascend the chariot.' The king then departed, and quickly arrived at the place where his son Témee was. Beholding the king approach surrounded with swords, and shining like a flame, Témee enquired after the welfare of his father, his sisters, his mother, the inhabitants of the kingdom, &c. He asked also respecting the vehicles, the granaries, and treasuries; and farther, whether the king did not delight in inebriating liquors; whether he delighted in vows, in virtue, and in bestowing alms.

The king, out of respect to Mŭha-sŭtwŭ, would not sit upon his throne; his son therefore prepared a seat of leaves: upon this too he refused to sit, and placed himself on the ground. Mŭha-sŭtwŭ, seeing his father thus seated, entered his hut of leaves, and brought forth some of the boiled leaves with which he wished to entertain his sire, and repeated the following stanza: 'O sovereign, partake

[m] A complete army is composed of one ŭkshouhinēē, or 109,350 foot, 65,610 horses, 21,870 chariots, and 21,870 elephants. According to this account, therefore, this king of Benares had an army 3,936,600 strong.

of my saltless prepared food of leaves; thou art my guest.' The king replied, 'I cannot eat leaves; it is not my food; I eat the soup of clean flesh, and rice.' Still, out of reverence to Mŭha-sŭtwŭ, he received a small quantity of the food in his hand, and thus addressing him in affectionate language, 'O child, I do not feed upon such food,' seated himself. The queen, Chŭndra-dévēē, surrounded with her maidens, came by a straight road to the residence of Booddhŭ-sŭtwŭ, and beholding her beloved son, fell on the ground senseless. Reviving, she arose, and embracing Booddhŭ-sŭtwŭ's feet, worshipped him; then arising, with her eyes full of tears, she seated herself in a suitable situation. The king said, 'O queen! beholdest thou the food of thy son?' and putting a little of it into her hand, he gave the remainder by little and little to his concubines, all of whom said, 'O sir, dost thou live upon such food as this? (putting it on their heads;) thou performest very severe austerities.' Thus saying, and worshipping him, they seated themselves. The king said, 'O beloved youth, this food astonishes me; thy dwelling alone is an astonishment to me. How is it that thou, subsisting upon such coarse food, hast such a beautiful appearance?' Mŭha-sŭtwŭ said, 'Because, O king, I sleep upon this bed of leaves, my countenance appears so beautiful: no instruments of defence, used for the protection of kings, are placed over me; but on account of my serene repose, my countenance is of this beautiful hue. I feel no remorse for what is past, no concern about what will occur, and I am resigned to what happens; therefore my countenance appears gay: the foolish, because they are anxious about what may happen, and sorry for what is past, wither away as a plucked green reed.'

The king, reflecting, 'I am come here to anoint my son,

and invite him to the kingdom,' said, 'O son! I will bestow upon thee the elephant-drivers, the charioteers, the horsemen, and arrayed footmen, with delightful horses: I will also give thee the maidens adorned with all sorts of ornaments; raise up progeny by them, and thou shalt become our sovereign: virgins well versed in dancing and singing, and perfected in this wilderness. I will bring thee adorned daughters of other kings, and after thou hast raised a numerous progeny, thou mayest become a priest. Thou art young and tender, it is good for thee to reign. What art thou doing in this wilderness?'

Here commence the virtuous sayings of Booddhŭ-sŭtwŭ; —'O sir! a youth ought to perform virtuous acts; the young may become ascetics; a youth's becoming a priest is extolled even by the sages. I will perform virtuous actions; I have not the least desire to be installed in the kingdom. I have seen a youth, the beloved son of much anxiety, who could but just say 'father, mother,' die before he reached maturity. I have beheld the life of beautiful young maidens consume away, being rooted up (by death) as the young sprout of a bamboo, when plucked. Men and women, even when young, die: if therefore the young die, who can confide in life? Even as the life of fish in a scarcity of water is very short, so the life of mortals shortens by every passing night: of what avail then is youth? Men are constantly harassed, constantly surrounded; they pass away without seeing good: therefore why wilt thou install me in the kingdom?'

The sovereign of Kashēēkŭ said, 'O son, inform me who harass mankind; who agitate mankind; and what is it that passes away without profit.' Booddhŭ-sŭtwŭ replied, 'Death harasses mankind; increasing age surrounds

them. This know, O sire! that as the thread grows less and less by every insertion of the shuttle, so the life of man dwindles away. As the waters of an overflowing river never reascend, so the days of man never return. An overflowing river carries away all the trees near its banks, so all mankind are borne away by increasing age and death.'

The king, hearing the virtuous sayings of Booddhŭ-sŭtwŭ, became very dissatisfied with human life; and being desirous of becoming a hermit, said, 'I will not return to the city: I will certainly cause my son to return, and the white umbrella to be given to him.' Thus reflecting, and being desirous of enticing his son to accept the kingdom, he said, [Here the same offers are repeated of horses, footmen, elephants, virgins, &c.]

To shew his disregard of the kingdom, Mŭha-sŭtwŭ replied, 'O sire! why temptest thou me with perishing wealth, dying women, and youthful bloom? O king! what is love, the pleasant look, present delight, anxiety in pursuit of wealth, sons, and daughters, and wives, to me, who am released from the bonds of iniquity? I know that death will not forget me; therefore, of what use are pleasures and riches? As the shedding of ripe fruit is a constant evil, so to mankind death is a continual cause of anxiety. Of many people seen in the morning, how few are to be seen at night; and of the many seen in the evening, how few are to be seen in the morning! Virtuous deeds ought to be practised to-day, for who can tell but we must die to-morrow; nor is there any possible escape from the arrows of death. O sire! thieves long after riches: I am freed from the bonds of iniquity. Return, return, O king! I have no desire for the kingdom.'

Hearing these sayings, the king, as well as Chŭndra-dévēē, with the sixteen thousand maidens, and all the nobles, were desirous of becoming mendicants. The king made proclamation, 'Whosoever wishes, let him come to my son, and become a priest.' This he also caused to be published by the sound of the drum throughout the city. The inhabitants of the town, then, leaving their articles of merchandize in the market, and their houses open, quitted the town, and went out to the king; who thus, with many of his subjects, embraced a forest residence with Mŭha-sŭtwŭ. The hermitage granted by the angel was filled with people to the extent of six miles; Mŭha-sŭtwŭ also put his house of leaves in order: the women he placed in the interior, because women are apt to be afraid; to the men he assigned the yard.

All the people, taking of the fruit which had fallen on the ground, eat thereof, and performed the rites of ascetics. Mŭha-sŭtwŭ, by the power of his devotions being raised in the air, delivered virtuous and mellifluous sayings.

At that time a neighbouring monarch, hearing that the king of Varanŭsēē had departed from the city, and had entered the wilderness as a hermit, said to himself, 'I will take possession of his kingdom:' upon which he left his own capital, and entering the city of Varanŭsēē, beheld it richly adorned. Ascending the palace, and struck with its gems, he said to himself, 'There must be some evil here, or the king of Kashēēkŭ would not have left this wealth.' Thus reflecting, he called seven persons who had been left behind, and enquired of them, 'Did any disaster befal your sovereign in this town?' The drunkards replied, 'No, O king!' The king enquired, 'Why, then, did he forsake it?' They replied, 'Témee, the son of our sovereign, would not accept

the government; but feigning himself deaf, dumb, &c. departed from the city, and entered the forest, to perform the rites of an ascetic: on which account our sovereign, accompanied by a great multitude, left this city, to practise the rites of an anchorite near his son.' The illustrious monarch, hearing what they said, was overjoyed, and said, 'I also will become a hermit: by what gate did your sovereign depart?' They replied, 'By the east gate.' The king, accompanied by his attendants, departing out at the east gate, went toward the banks of the river. Mŭha-sŭtwŭ, informed of his approach, came from the forest, and, by the power of his devotion being seated in the air, declared the mellifluous sayings; on hearing which, this king also, with his army, became hermits under Mŭha-sŭtwŭ. In like manner, three other kings left their kingdoms, with an intention of taking Varanŭsēē; but like the former they embraced a forest residence with Booddhŭ-sŭtwŭ. The elephants and horses became wild; the chariots fell to pieces; the coin of the treasuries, mingled with the sand of the hermitage, was reduced to earth; and the whole concourse of people, having accomplished their austerities, went to heaven. The elephants and horses, having had their minds enlightened in the society of the sages, were reproduced in the six abodes of the gods.

Sŭtwŭ, closing these virtuous instructions, said, 'O ye mendicants, when I formerly left the city, I truly departed; but this is not the period of my departure.' He then collected together the Jatŭ. At that time, the daughter of the goddess, who guarded the umbrella, and the charioteer, were reproduced; the angel became Ŭniroodhŭ; the father and mother were reproduced in an illustrious family; the remaining multitude were reproduced as the assembly of Booddhŭ. 'I, the deaf, lame, and dumb, am declared to be God.'

CHAP. III.

ACCOUNT OF THE JOINUS[a].

'THE joinŭs,' says Dr. F. Buchanan, 'are spread all over India; but at present are not numerous any where, except in Toolŭvŭ. They allege, that formerly they extended over the whole of Aryŭ, or Bhŭrŭtŭ-kŭndŭ; and that all those who had any just pretensions to be of kshŭtriyŭ descent, were of their sect. It no doubt appears clear, that, in the south of India, many powerful princes were their followers, till the time of Ramanoojŭ-acharyŭ.'

This sect is said to owe its rise to Rishŭbhŭ-dévŭ, a Hindoo; who is said, in the Kŭlpŭ-sōōtrŭ[b], a joinŭ shastrŭ, from which the greater part of the following account is extracted, to have been incarnate thirteen times. The Kŭlpŭ-sōōtrŭ gives the periods of these births, and de-

[a] From the word jinŭ (ji, to conquer) this sect derives its name. He who has overcome the eight great crimes, is called jinŭ. These crimes are, eating at night, slaying any animal; eating the fruit of those trees that give milk, pumpkins, young bamboo plants; tasting honey, flesh; taking the wealth of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions.

[b] This work is written in the Urdhŭ-magŭjēē and the Prakritŭ-Lŭnkéshwŭrēē languages: three learned men have written commentaries on it, one of which, the Kŭlpŭ-droomŭ-kŭlika, as well as the Kŭlpŭ-sōōtrŭ, are in the College library, Calcutta. The Kŭlpŭ-sōōtrŭ is divided into three parts, comprising the history of the joinŭ mendicants, the duties of the wise, and of ascetics.

clares, that at his last appearance, Rishŭbhŭ was born in the family of Ikshwakoo; his father's name was Nabhee, his mother's Mŭroo, (the Shrēē-Bhagŭvŭtŭ calls her Méroo.) At this time, says the same work, men were in an uncivilized state, supported not by their labour, but by the fruits of trees, (kŭlpŭ-vrikshŭ,) which supplied spontaneously all their wants, and under which they dwelt, having no houses. The gods descended at the birth of Rishŭbhŭ, and, when he was grown to maturity, Indrŭ came from heaven to give him in marriage. Bhŭrŭtŭ, and many other sons, were the fruits of this marriage[c]. At the installation also of Rishŭbhŭ, Indrŭ was present, and gave him a celestial throne. This monarch had the following titles of honour bestowed on him: the Great King, the Great Mendicant, the Great Joinŭ[d], the Perfect Saint, the Paragon of Virtue. He taught mankind to cultivate the earth, as well as the first acts of civilization; and afterwards adopted a person as his spiritual guide. Then, during a whole year, he presented gifts to the people, and renouncing his kingdom, went into a forest, where, for a thousand years, he continued the devotions of a hermit, and refined all his powers: to the hermits dwelling near him in the forest he explained the principles of religion, but initiated twelve persons as his chief disciples; eighty-four others he sent out to instruct the people of various countries. Near him were 84,000 joinŭs; 300,000 females, mendicants; 300,500 other disciples; and 500,000 females who had begun to learn the principles of the joinŭ religion; beside many thousands more. At

[c] Gomŭtéshwŭrŭ-swamēē is mentioned as another son by a different queen, and is said to have reigned at Oude. *See Asiatic Researches, vol.* ix. *p.* 260.

[d] The bramhŭns place Rishŭbhŭ at the head of this atheistical seet: it is recorded in the fifth chapter of the Shrēē-bhagŭvŭtŭ, that the kings of Konkŭ, Vénkŭ, and Kootŭjŭ, witnessing his devotions, became joinŭs.

length, after residing several millions of years in this forest, at the close of the third of the six yoogŭs, he obtained absorption, together with a thousand of his disciples.

After Rishŭbhŭ-dévŭ, twenty-two persons are mentioned in this work as the successive leaders of the sect: Ŭjitŭ-nat'hŭ, Sŭmbhŭvŭ-nat'hŭ, Ŭbhinŭndŭnŭ, Soomŭtee-nat'hŭ, Pŭdmŭ-prŭbhoo, Sooparshwŭ-nat'hŭ, Chŭndrŭ-prŭbhoo[e], Soovit-nat'hŭ, Shēētŭlŭ-nat'hŭ, Shréyangsŭ, Vasŭvŭ-pōōjyŭ, Vimŭlŭ-nat'hŭ, Ŭnŭntŭ-nat'hŭ, Dhŭrmŭ-nat'hŭ, Shantee-nat'hŭ, Koont'hŭ-nat'hŭ, Ŭrŭ-nat'hŭ, Mŭllee-nat'hŭ, Mŭnŭsŭ-vrŭtēē, Nŭmee-nat'hŭ, Némŭ-nat'hŭ[f], and Parshwŭ-nat'hŭ[g]. I give the account of the incarnation of Parshwŭ-nat'hŭ, who is here said to have descended from the tenth heaven into the womb of Vamŭnŭ, the queen of Ŭshwŭ-sénŭ, on the fourth of the dark part of the moon, under the star Vishakha, in the month Choitrŭ, at Benares. He was born on the tenth of Poushŭ; at which time the gods descended, and celebrated a great feast. After he had lived to the age of thirty, he received the forms of initiation, and entered a forest with all the pomp of a king: but there he dismissed his courtiers and royal state, and assumed the dress of an ascetic. He took up his abode under an ŭshokŭ tree, and continued an ascetic for seventy years; when, from mount Shikhŭrŭ, he and thirty-three other joinŭ ascetics obtained absorption. This happened at the close of the sookhŭmŭ-dookhŭmŭ yoogŭ.

[e] In the ninth vol. of the Asiatic Researches, facing p. 264, is a drawing of this anchorite.

[f] This ascetic was the son of king Sŭmoodrŭ-vijŭyŭ, of Souvēērŭ, in Trishŭtŭ.

[g] Facing the 272d page of the ninth vol. of the Asiatic Researches is a drawing of this god, under the name of Jain-deo.

The last of the joinŭ yogēēs was Mŭha-vēērŭ, who is said to have been incarnate twenty-seven times, and at his last birth to have been the son of Siddhart'hŭ, a kshŭtriyŭ, of Kshŭtriyŭ-koondŭ. As usual, in these extraordinary births, he performed many wonderful things while a child, and began his studies at the age of five. At school, however, he was so idle, that his tutor reproved him; but was unable to understand the answers given by the youth, till Indrŭ appeared, and assured the teacher, that the youth was more than man, since he had already written a Sŭngskritŭ grammar, the Joinéndrŭ. After leaving school, he pursued his pleasures for twenty-eight years; during which time the king and queen died, and the eldest son was raised to the throne. Mŭha-vēērŭ now asked leave to retire from the world to a forest, but was detained two years by his elder brother; after which, distributing millions upon millions of money amongst the subjects, he took leave of his wife and children, and entered a forest, carried in triumph by ten thousand gods, the heavens raining flowers on the procession, and the gods singing his praises. Then, sitting down under a shady tree, in the presence of this divine assembly, he stripped himself of his royal garments, and put on those of an ascetic; after which the assembly broke up.

While here, he received many disciples, and became a great teacher. He practised the most rigid austerities, renouncing all food and clothing, as well as all intercourse with man, till at length he remained standing, like the trunk of a dead tree, unconscious of his bodily existence; and while in this state, obtained the exact knowledge of all things.

During his continuance in the place where he practised

these austerities, he one day went to the tree under which he had commenced his devotions, where he met eleven bramhŭns engaged in controversy on the following subjects:—'Is there a soul in man?——If there be a soul in man, is it united to the body, or is it separate from it?——Of how many elements is the body composed?——Is there an after-state?——Is the soul in bondage while in the body, and is there any state of deliverance?——Are there any gods?——Are any persons in danger of future torments?——Are there works of merit?——Is there such a thing as absorption?' As he approached these bramhŭns, they saw the gods scatter on him a shower of flowers, and pass to and from him through the air. He asked the pŭndits whether they did not entertain doubts on these subjects: [Here he, to their astonishment, repeated what had formed the grounds of their dispute.] They sat down, and eagerly listened to his discourse, as the messenger of heaven. Mŭha-vēērŭ reminded them, that they did not understand the védŭ; therefore they entertained these doubts. He declared, that there was a separate spirit, who is wisdom, mind, sight, hearing, vacuum, air, light, water, joy, religion, irreligion, compassion, liberality; and that he dwells in all animal bodies: that the body and soul are distinct, as in flowers, the fragrance; in milk, butter; in wood, fire: that he is the expression of all his works: that works of merit and demerit determine the character: that birth and death belong to the body; perpetuity to the soul; presence and absence to spirit and matter, to religion and irreligion, to visible and invisible forms. Hearing this discourse, the eleven bramhŭns became his disciples. Mŭha-vēērŭ had also another distinguished disciple, Goutŭmŭ-swamēē, for whom he had a particular regard, and whom he sent, on the day of his absorption, (death,) to the residence of Dévŭ-sŭrmmŭ, lest his mind should be too much

affected. Seventeen of Mŭha-vēērŭ's disciples obtained deliverance from the body at the same hour with their master.

Some ages after this, when men were sinking into ignorance, Kŭndilacharyŭ collected a number of sages at Mŭt'hoora, and compiled the work called Kŭlpŭ-sōōtrŭ, the contents of which had existed in the minds of the principal disciples of Mŭha-vēērŭ from past time.

The joinŭs have at present a number of mendicant chiefs scattered up and down in Hindoost'hanŭ. Shrŭvanŭ-Bĕligolŭ is the principal residence of the joinŭ gooroos. See *Asiatic Researches*, vol. ix. p. 255.

The following is offered as a summary of the joinŭ doctrines and ceremonies, as given in the Kŭlpŭ-sōōtrŭ, &c. It seems necessary to premise, however, that it is difficult to give a system which will apply to the whole sect, among whom various opinions prevail. A considerable number of joinŭs approach a good way towards the orthodox Hindoos: they acknowledge something of a deity, though they deny a creator, and reverence in a limited sense the Hindoo deities. They also retain the ten ceremonies connected with progress through life up to marriage. They are divided into the four Hindoo casts, and four states, (ashrŭmŭs;) they marry like the Hindoos, and burn their dead, but do not make offerings to them in the shraddhŭ: they say, 'Of what use is it to pour oil into the lamp after the wick is burnt to ashes?' In their chronology they are more extravagant than the orthodox, and their descriptions of the earth bear a strong resemblance to those of the pooranŭs. The strict joinŭs, it is probable, are constrained to a life of mendicity; for it seems impossible for a person in a secular

state to adhere to the rules laid down for this sect; especially those rules which refer to the preservation of all living creatures, vows of continence, &c. All the joinŭ chiefs appear to have been gloomy ascetics, assuming the rights of deity, and denying the authority of God: they despised the ribaldry of the bramhŭns; and amongst the joinŭ sŭnyasēēs at present, a sovereign contempt of the creator, of a future state, and of religious ceremonies is observable.

The earth, say the joinŭs, is formed by nature; that is, by inherent properties existing in itself. As the trees in an uninhabited forest spring up without a cultivator, so the universe is self-existent; and as the banks of a river fall of themselves, so there is no supreme destroyer. The world, in short, is produced as the spider produces his web, out of its own bowels. Who is it that causes the milk to ooze from the udder of the cow, and the rivers to flow to the sea?

Spirit is found in two conditions, emancipated and inclosed by matter. There is but one spirit individuated among the whole universe of animated existences[h].

All human affairs are regulated by religion and irreligion, i. e. by works of merit and demerit. Religion naturally and of itself purifies, and exalts, and immortalizes its possessor; while irreligion defiles, degrades, and ruins men.

The future births of men are regulated by present actions: the wicked are punished in different degraded bodies, or in some hell. Those who practise works of merit may,

[h] Charvvakŭ, a joinŭ leader, denied the existence of spirit altogether,

if their merits are sufficiently great, ascend to one of the twelve heavens.

Beyond the highest heavens, for eight miles, all is darkness. Below this is a heaven where all who obtain unchanging happiness remain[1], and which is 36,000,000 miles long. The inhabitants of this world will occupy 1,332 cubits of these regions, where they are all assembled. Below this are five heavens inhabited by ascetics something less pure than the former; and still lower are twelve heavens, one below the other. Next to this is the earth, balanced in the air; beneath this, water; and still lower, darkness. Persons committing sin in these heavens become men, or animals, or inanimate substances, or sink into a region of torment; but as often as any one descends from happiness, another ascends from the earth, and occupies his couch, or place of repose, in heaven. The earth remains fixed by its own nature: when an earthquake occurs, it is caused by Vénturēē, a god, throwing his arms up to his head. Joinŭ perfected saints are spread over the whole universe: their number is beyond all calculation.

Something farther of the principles of this sect may be gathered from the following address of a joinŭ anchorite to Kalŭ-koomarŭ, the son of Bŭjrŭ-singhŭ, the king of Dharavasŭ, a joinŭ:—'Honour kings; seek the blessing of wise men; excuse thyself to gamesters and women; the fruit of wisdom is to know matter and spirit, works of merit and demerit, to act by rule, to know that the use of riches is to feed the poor, that the proper use of speech is to express

[1] The joinŭs, imagining that a certain mark in the open hands when placed together forms a representation of this heaven, daily draw their joined hands to their forehead, meditating on this place of happiness.

only excellent words, that the body is mortal, riches uncertain, death near, and that therefore the cultivation of religion is necessary; that as gold is purified by filing, cutting, melting, and beating, so by the words of holy persons, by works of merit, religious austerities, and compassion, the mind becomes pure.'—Hearing these words, the king's son was anxious to embrace the life of a hermit, and went to consult his mother, who used the strongest language to dissuade him from his purpose; she affirmed, that it was as difficult to become a yogēē, as to swim across the ocean, to walk on spikes, to stand on water, to feed on sand, to lift mount Sooméroo, or to conquer the three worlds!' Not regarding the words of his mother, however, the son entered a forest.

The daily duties of a joinŭ are the following:—When he rises in the morning, he must bathe, shake gently his garment, and the mat on which he lay, to purify them; after which, he must repeat certain prayers or incantations addressed to persons possessing the five qualities of Ŭrihŭntŭ, Siddhŭ, Acharyŭ, Oopadhyayŭ, and Sadhoo, and others addressed to Wisdom, Religious Light, Excellent Conduct, and Devotion, for the purpose of removing the sins of the night. He next proceeds to a temple[k], walks round it three times; bows and prays to the image, which is that of a joinŭ yogēē in a sitting posture; after which he goes to his spiritual guide, and bowing, makes vows to him for the day. These vows regard eating, speaking, &c.

[k] 'There is a famous image, of eighteen times the height of a man, upon a rock near Béligola, named Gomŭtéshwŭrŭ-swamēē' 'At Koorkool, near Mangalore, there is also a gigantic image of Gomŭtéshwŭrŭ.' 'There are two kinds of temples among the joinŭs, one covered with a roof, and the other an open area, surrounded by a wall.' *Asiatic Researches*, vol. ix. pp. 256. 285.

One person vows not to eat, and another not to speak, for so many hours, calling upon all joinŭ yogēēs, and all joinŭs, to witness his vows; after which he listens to some parts of their sacred writings: these duties occupy the forenoon. He now goes to solicit alms for the food of the day; and he does this according to vows, regulating the number of houses at which he resolves to beg. On his return, he repeats certain incantations, to remove the sins which he has committed in destroying life as he walked through the streets[1]. He now eats, and again repeats certain prayers to persons designated by the five names above mentioned. During the remainder of the day he continues nearly silent; and at the close of it repeats, as in the morning, certain incantations, to remove the sins of the day. Before retiring to sleep, standing near his bed, he rehearses certain stories respecting joinŭ devotees and kings, the qualities of the places in which joinŭs should reside, and those of female mendicants, and then the instructions of a spiritual guide to his disciple. He who lives in a secular state, among the above duties, omits to solicit alms, to visit the spiritual guide, and to repeat their sacred writings; the other parts he practises as far as he is able.

Another duty enjoined upon the members of this sect is, that of repeating the praise of those distinguished by the names Ŭrihŭntŭ, Siddhŭ, Acharyŭ, Oopadhyayŭ, and Sadhoo. The first name *Urihŭntŭ* implies, that the yogēē to whom it really belongs, possesses the power of causing an ŭshokŭ tree to spring up and overshadow him, flowers to

[1] From this and other facts it will appear, to what an extent the joinŭs carry this principle; they do not allow that any crime justifies the taking away of life; hence they, as well as the bouddhŭs, consider kings, as the administrators of criminal justice, as the greatest of sinners. See page 224 of this volume.

fall on him, a cooling breeze to refresh him, a throne and a white umbrella to descend for him, heavenly courtezans to come and sing before him, the gods to ascend and descend hovering over him, and glory like that of the sun to surround him wherever he sits; that he has a pure mind, profound speech, boundless knowledge, and that he is worshipped by the three worlds. The next name, *Siddhŭ*, implies, that this person possesses the qualities which secure absorption, viz. knowledge of all things; that he is all-seeing; is capable of doing every thing; is armed against every enemy; is completely happy; is the same to all; is all-powerful, and is in all things a wonderful person. He who is called *Acharyŭ* has overcome his passions; is possessed of excellent properties; has renounced sensual gratifications; does not listen to sensual discourse; forgets all enjoyments; is moderate in food; looks not at the couch of a female; retains not the remembrance of women; partakes of no food difficult of digestion; has renounced anger, affection, desire, falsehood; commits no injury; receives no presents; lives the life of an ascetic; ponders his steps; seeks purity; speaks sound words; renounces impure food, and the company of impure persons; conceals his thoughts; speaks little; and walks with little motion. *Oopadhyayŭ* implies, that the person receiving this title has read and taught the following works, called ŭngŭs:— Achar-ŭngŭ, Soogŭr-ŭngŭ, T'han-ŭngŭ, Sŭmŭvay-ŭngŭ, Bhŭgŭvŭtēē-jēē, Gata-jēē, Oopasŭkŭ-dŭsha, Ŭntŭgŭrŭ, Ŭnootŭrŭ-oovaee, Prŭshnŭ-vyakŭrŭnŭ, and Vipakŭ-sōōtrŭ: and also the following oopangŭs: Oovaee-sōōtrŭ, Rayŭpsénēē, Jēēvabhigŭmŭ, Pŭnhŭvŭna, Jŭmboo-dwēēpŭ-pŭnnŭtēē, Chŭndrŭ-pŭnnŭtēē, Sōōrŭ-pŭnnŭtēē, Niravŭtēē, Kŭpiya, Kŭppŭ-virŭngsiya, Poopphiya, and Poopphŭchoo-liya. The name *Sadhoo* implies, that the person possesses compassion, truth; that he takes nothing but what is given

to him; that he has renounced sexual intercourse, and food at night; that he does not injure the earth; that he strains his drinking-water, and carefully preserves it from insects; covers his fire lest insects be destroyed; agitates not the wind, for the same reason; destroys not the leaves or flowers of trees, nor in any way injures sentient creatures; that he says nothing mixed with anger, pride, affection, or desire; that he meditates on religion; that he speaks of religion alone; preserves his body and the mat on which he sleeps pure; covers his mouth while speaking; sweeps his path when walking, and his seat when about to sit down, that he may not destroy animal life; avoids receiving more than the daily supply of his wants; fixes his mind and words on religion; and bears affliction with patience.

The person who, by practising the duties of the joinŭ religion, renders himself worthy of the worship of Indrŭ and the other gods; who delivers himself from the chains of the world, obtaining complete emancipation from matter[m]; becomes a proper object of worship to all creatures.

The joinŭ mendicants profess to have five vows of abstinence: these regard falsehood, eating flesh or fish, theft, drinking spirits, and female intercourse. They bind themselves also to possess nothing beyond a cloth for the loins, a sheet to cover the body, a towel to wipe the mouth, a brush[n] to sweep the ground, for fear of treading on insects, and a beggar's dish. They are commanded to fear secular affairs; the miseries of a future state; the receiving from

[m] Mŭha-vēērŭ passed through twenty-seven births in the forms of gods, men, and reptiles, before he obtained unchangeable emancipation.

[n] The shwétŭmbŭrŭs (that is, those who wear white clothes) keep a brush of woollen threads; the digŭmbŭrŭs have one made of peacock's feathers.

others more than the food of a day at once; all accidents; food, if connected with the destruction of animal life, &c.; death, and disgrace; also to seek to please all, and to obtain compassion from all.

The joinŭs observe several festivals during the year; as, the Flag, the Jŭmboo-dwēēpŭ, the Water, the Dedication, and the Car festivals°; another, when eight hundred articles, eight of one sort, are presented to a joinŭ deity; but the greatest of all their festivals is the Siddhŭ-chŭkrŭ pōōja, which is celebrated twice a year, in the months Ashwinŭ and Choitrŭ, and continues nine days. The worship is performed before the nine names mentioned in p. 251, written on paper or on the earth, in a circle containing nine divisions, of different colours, the name Ŭrihŭntŭ being in the centre. On the outside of the circle are written the names of the ten regents of the earth, of the sixty-four goddesses called the ruling deities, of two Bhoirŭvŭs, two dŭkshŭs, and the name of the guardian deity of this circle, Chŭkréshwŭrēē. Worship is daily performed to all these names collectively during the festival, and each name is daily honoured with particular ceremonies in turn; the colours of the flowers and cloths offered are to be the same as the colour of the compartment in which each name is written. To most of the ceremonies included in what is called pōōja (see p. 64.) they add recitations in praise of devout joinŭs.

On the 5th of the increase of the moon, the joinŭs have a monthly festival in honour of Mŭha-vēērŭ; to whom they present five books, five pens, five inkstands, five leaves used

° There is a similarity betwixt some of these feasts and one or two of those observed by the bouddhŭs. See p. 220.

as paper, and five articles of every other offering. On the 11th of the increase of the moon, another festival is held in honour of Mŭnŭsŭ-vrŭtēē, a joinŭ anchorite; when the person who supplies the expense observes a vow of silence for a day and a night.

In honour of the other twenty-two leaders of the joinŭ sect, annual festivals are held on the anniversary of the birth of each. Once a year, which may be celebrated in any month, the joinŭs have another festival called Vishŭ-vŭyirmanŭ.

In the month Bhadrŭ, all the joinŭs in one town sit for eight days, and hear the Kŭlpŭ-sōōtrŭ read by one of their principal mendicants, who explains as he reads. On the day before the commencement of this festival, the book is richly adorned, and carried in procession on the head of a boy sitting in a palanqueen; the joinŭs, on horseback and in palanqueens, following with music and dancing. In the house, the book is placed on a throne, while the company stand before it with joined hands; they afterward sit for some time, and listen to devout songs in praise of their devotees and of religion. Part of the day is kept as a fast, but it closes with an entertainment. Offerings are also presented to the book and to the reader, and during the reading, the audience occasionally manifest their attention by repeating the sound jēē, jēē.

After the birth of a child, a secular joinŭ carries it to the temple, which he circumambulates, bows to the god, repeats certain prayers, and then carries the child to the spiritual guide, who repeats an incantation in its ear. This is followed by a feast.

In a joinŭ mendicant's last sickness, a disciple repeats a certain prayer to him, and rehearses the praises of the joinŭ mendicants. After his death, with his body are burnt the brush with which he swept the road or his seat, that he might not destroy animal life, his staff, his beggar's bag, and a lump of wheaten paste. When a person dies, or a child is born, the family cannot visit a temple for eleven days; nor does the spiritual guide, nor any relation, visit their house for three days. On the twelfth day a feast is held.

There are five sects of joinŭs, but the difference between them is trifling. The Digŭmbŭrŭs wear no clothes, and their images of Rishŭbhŭ-dévŭ are also naked. The other sects are, the Térŭ-pŭnt'hēēs, the Dhooriyas, the Loonkas, and the Bouddhŭs.

It may not be uninteresting to see what the bramhŭns have said of these atheistical sects, with whom they once carried on the fiercest religious controversy ever known in India, and whom they afterwards drove from the field with weapons dipped in blood. And I here give a few extracts from the Kashēē-khŭndŭ of the Skŭndŭ pooranŭ, the Prŭbodhŭ-chŭndrodŭyŭ, the Vidwŭnmodŭ-tŭrŭnginēē, and the Booddhŭ pooranŭ.

These sects are said by the bramhŭns to have taken their rise from Virochŭnŭ, whose conversion is attributed[p] to a declaration made by Brŭmha before Indrŭ and Virochŭnŭ to the following purport:—One day Indrŭ and Virochŭnŭ

[p] See the Rig-védŭ, and the Yogŭ-vashisht'hŭ Ramayŭnŭ.

asked Brŭmha, 'What the mind was, and what the body?' Brŭmha, who was in a state of profound meditation, having his eyes shut, laid his hand on his breast. At this time a bason of water stood before Brŭmha, and his image, in this posture, was reflected upon the water. Virochŭnŭ concluded, from this conduct of Brŭmha, that he intended to say, that the body was every thing. Indrŭ conceived, that this was not his meaning, but that he meant to convey the idea, that the body was like the shadow on the water; but that within (intimated by laying his hand on his breast) there was an immaterial spirit, and that this was Brŭmhŭ.

The next person who was the accidental cause of the spread of the doctrines of atheism, says the Shrēē-bhagŭvŭtŭ, was Rishŭbhŭ-dévŭ, through whose devotions three kings became atheists, (see p. 244.) Next, the bramhŭns speak of Vishnoo as incarnate to overturn the kingdom of Divo-dasŭ, a king of Kashēē, who sought to prevent the gods from receiving any praise or petitions from men. Vishnoo spread atheism to such an extent, that Divo-dasŭ, offended at the progress of impiety, renounced his kingdom, became an ascetic, and shortly after ascended to heaven.

The Pŭdmŭ-pooranŭ[q] speaks of an ascetic named Digŭmbŭrŭ, (not the disciple of Mŭha-vēēru,) an incarnation of Shivŭ, who promoted the tenets of atheism.

The next person who appeared was Booddhŭ, the son of Ŭjinŭ[r], who was born in the district of Magŭdhŭ; respect-

[q] See the Pooshkŭrŭ-khŭndŭ of that work.

[r] The Shrēē-bhagŭvŭtŭ calls him the son of Ujinŭ, but the Booddhŭ pooranŭ, as the reader will perceive from what follows, says his father's name was Shooddhodŭnŭ, and his mother's Maya-dévēē.

ing whom I subjoin the translation of an extract from the Booddhŭ pooranŭ :—

'I have heard,' says the anonymous author of this work, 'that, at a certain period, Bhŭgŭvanŭ, (Booddhŭ,) being incarnate for the purpose of performing many glorious things, was giving lessons on religion, attended by 12,000 religious mendicants, and 32,000 bodhee-sŭtwŭs, or bouddhŭs, in the garden of Inat'hŭ-pindŭdŭ, in the forest of Jétree, at Shravŭstee; when, about twelve o'clock at night, a ray of glory issued from his turban, which said—'Praise to Shakyŭ-singhŭ, the sage, eminent for intelligence, a luminary dissipating darkness, resplendent, a holy flame, with a beautiful body, and a subdued mind, &c.' Hearing this, the religious mendicants, bowing, with joined hands, humbly requested of Booddhŭ, that he would acquaint them with the words which had been revealed by the glory proceeding from the turban. Booddhŭ informed the mendicants, that Shétŭkétoo*, of the race of the gods, formerly descended in a chariot from the heaven of Gŭnéshŭ, and was born in the family of a bouddhŭ, to instruct mankind in the true doctrine. After descending from his chariot to the earth, he ascended a superb throne, in a palace miraculously prepared; from whence he declared to the attending gods, that he should be born in the womb of a bouddhŭ female, and continue twelve years in his mother's womb. The gods reflected among themselves, that almost all families had some fault in them, which rendered it improper for Booddhŭ to be born in these families; but that the race of Shakyŭ-singhŭ, being in possession of sixty-four distinguished qualities, was pure: that at Kŭpilŭ-vŭsoo lived Shooddhodŭnŭ, possessed of twelve distin-

* Another name for Booddhŭ.

guished qualities. Booddhŭ consented, and directed the attending gods to be born in such and such families; and, being born, to go and teach mankind the one hundred and eight religious ceremonies[t]. He then dismissed the gods, that they might assume human birth, and departed himself to do the same; that he might make known the bouddhŭ doctrine to Moitréyabhidhŭ, who should teach it to the world. Accordingly, Booddhŭ, in the month Voishakhŭ, at the full of the moon, under the constellation Pooshya, entered, by the right side, the womb of Maya-dévēē; and, at the end of twelve years, while she was amusing herself in the grove Lŭmbinēē, she was seized with the pains of child-birth, and was delivered of a son, who, immediately on his birth, looked towards the ten quarters of the world, and measured ten paces with his feet[u]. At the end of seven days from the time of the birth, Maya-dévēē died, and went to an excellent heaven. All the gods, and other celestial beings, moonees, rishees, &c. came to pay their honours to the god who had been born in the house of Shooddhodŭnŭ; they calculated his nativity, the fortunate and unfortunate signs; pronounced it an excellent birth, and declared that this divine person would live till he was eighty years old. The sage Ŭsitakshyŭ informed Shooddhodŭnŭ, that his son would shortly leave his house, and become a religious mendicant, in order to learn the bouddhŭ doctrine[x], and teach it to others. From this the sage gathered, that his son was a god, and fell down and worshipped him. At length the celestial guests were dismissed with much praise and respect; and the father, accompanied by his son, and the rest of the family, having entered

[t] Ceremonies peculiar to the bouddhŭs.

[u] To signify that his doctrine should be extended through the world.

[x] He was to gather this doctrine from books and from learned men.

the temple of a goddess, and repeated the usual rites, covered his son with ornaments, while the sylvan gods presented him with flowers.

'The boy Booddhŭ, taking 10,000 other boys with him, went to school, and began to instruct his master, who was filled with astonishment at the amazing extent of his knowledge. Unable to answer his different questions, he evaded them, and begged him to take his place among the boys; 32,000 of whom, beside Booddhŭ's 10,000, were taught at this school: but Booddhŭ neglected his school exercises, and began to teach these 42,000 boys the bouddhŭ doctrines; who all, in due time, became bouddhŭs. After leaving school, Boodhŭ went to Kooshēē, under a tree in which place he took up his abode, and entered on religious austerities.'

The next account of Booddhŭ, is that he married Gopa, the daughter of Shakshyŭ, and retained 84,000 concubines; but he was principally attached to Gopa.—The gods one evening appeared to the father of Gopa in a dream, and apprized him, that his son-in-law would soon leave his house, and become a sŭnyasēē. On another occasion, the father and Gopa had each a dream, in which they beheld Booddhŭ, having on a red garment, and a staff in his hand, going on pilgrimage. When the king awoke, he placed guards round the palace, and entreated him not to depart; promising him all he desired, even his kingdom, and reminding him, that he was too young to become an anchorite. Booddhŭ, perceiving that it was in vain to hope for the king's consent, retired to his apartments; and his father placed more guards round the palace. The gods, however, sent a heavy sleep on all the guards; and this incarnate person, on his arrival at the outside of the palace,

mounted his horse, and fled to the distance of forty-eight miles: when he dismissed his servant, and the gods who had accompanied him; stript himself of all his ornaments; shaved his head; clothed himself with the red garments which had been presented to him by some god; and thus assumed the garb of a sŭnyasēē. His old apparel the gods took to heaven, where they became objects of worship.

Booddhŭ in his pilgrimage met three hundred disciples of Shravŭkŭ, of Voishalēē, with whom he discussed at great length the bouddhŭ doctrine, which they ultimately embraced. He afterwards converted 700 disciples of a person named Ramŭ; and then visited Gŭya, where, sitting down by the Noirŭnjēē, he practised religious austerities.

Maya-dévēē, seeing her son inflicting the greatest cruelties on himself, full of concern, descended to earth, and expostulated with him, reminding him, that he was her only son, the son of a king, and that by these severities he would certainly destroy himself. Booddhŭ, aroused from his intense meditation by the voice of his mother, addressed much praise to her; with which she was so much pleased, that she presented to him a parijatŭ flower, which she had brought from heaven, and then departed. He now recommenced his religious austerities, and continued them for six years, exposing himself to the scorching sun, the pelting rain, the parching wind, and the severest cold. The children of the neighbouring town came to the spot, and played every kind of trick with him, putting sticks up his nose, into his ears, and mouth; but nothing could awake him from his intense abstraction. The gods, filled with admiration at his unparalleled devotion, descended and worshipped him; but a person, named Nŭmoochee, visited Booddhŭ, and upbraided him for his

austerities, asking him why he thus reduced his body to a skeleton; why he brought upon himself so much sorrow? —reminding him, that his death was near, and that it was wise so to act as to secure happiness in a future state[y]; that he was the son of a king; that he ought to seek riches, to enable him to make gifts, and present offerings to the gods, which were meritorious actions, and would be rewarded by corresponding fruits; but that at present he was bearing sufferings without any hope of reward. Booddhŭ's meditation was broken by this language, and he replied, 'Oh! wicked friend, dost thou not know what I am doing? I am performing yogŭ, in doing which, it is necessary first to perfect the body by austerities, to purify the blood, the flesh, the bones, the heart, and the mind. Death is better than continuance in a body so vile that meritorious actions will not proceed from it. I will subdue my evil desires, indisposition to religious services, hunger and thirst, disposition to conversation, covetousness, falsehood, sorrow, &c.; as an unbaked pot melts in the water, so will I, by yogŭ, subdue or dissolve all these.' Nŭmoochee, hearing this reply, departed. At the close of the six years' yogŭ, Booddhŭ arose, and went to an adjoining village to obtain refreshments; after which, walking seven times round a sacred tree, and making a seat of the grass, he sat down under the tree, and made the following vow: 'On this seat may my body, blood, and bones, become dry; though life depart, I will never abandon this yogŭ called sŭmyŭk-sŭmbodhee.' The attending gods, hearing these resolutions of Booddhŭ, were filled with astonishment, and taking offerings, worshipped him as a god.

[y] By performing acts of charity, and the ceremonies of religion, instead of injuring his body by austerities.

Booddhŭ taught, add the bramhŭns, that the universe was eternal, and had no creator; and that all creatures were uninterruptedly passing from death to life: he also protested against the destruction of animal life, whether for food or sacrifice. He was much attached to astrological speculations, and wrote a work on astrology.

The same Hindoo works inform us, that these seceders were divided into six sects, embracing the doctrines published by Digŭmbŭrŭ, Virochŭnŭ, Vishnoo, Booddhŭ, and Shakshyŭ-singhŭ.—The founders of these sects were, Charvvakŭ, Madhyŭmikŭ, Yogacharŭ, Soutrantikŭ, Voibhashikŭ, and Niravŭrŭnŭ.—Digŭmbŭrŭ taught, that the being who survives all, and of whom nothing can be known, is God; that the universe is composed of four elements only, earth, water, fire, and air; and that there is no such thing as vacuum; that the earth is eternal, and has no creator; and that the highest act of virtue is to abstain from doing injury to sentient creatures. Mŭha-vēērŭ enlarged Digŭmbŭrŭ's work, and gave it the name of Ŭrihŭntanooshasŭnŭ. Charvvakŭ, following Virochŭnŭ, declared that man was not possessed of spirit, and that there was no future state. Madhyŭmikŭ started the opinion, that the vacuum which remains at the general destruction of the universe is God. Yogacharŭ taught, that the mind can only be occupied by one object at once. Soutrantikŭ taught the Platonic doctrine, that in forming ideas the images of things are impressed on the mind: he also held, that the mind can only embrace one object at once. Voibhashikŭ was of opinion, that all visible objects are perishable; and that sensible objects are not imprinted on the mind, but are understood through the senses. The last of these sages, Niravŭrŭnŭ, taught, that what others call the

soul is only something similar to light, diffused through the body, which is capable of depression or extension, and which dies with it.

These philosophers wrote the following works:—the doctrines of Vrihŭspŭtee; philosophical mysteries; a treatise on logic; a work on astrology; another to prove the folly of religious distinctions and ceremonies; and a history of the Bouddhŭ philosophers.

The following are some of the opinions of this sect[z], as charged upon them in the works mentioned at the head of this article:—There is no such God as the common notions on this subject would point out; no heaven separate from present happiness; no hell separate from present sufferings; neither works of merit nor demerit. There are no such beings as creator, preserver, and destroyer. The world is eternal; it exists from itself, and decays of itself, as parents give birth to children, as an earthen vessel is produced by the potter, as the centipede arises from cow-dung, blades of corn from seed, and as insects from fruit: nature gives birth to every thing. Material things arise out of the four elements of earth, fire, water, and air. All visible objects are subject to decay. Man does not possess an immortal spirit. Spiritual guides are unnecessary. The highest virtue consists in refraining from injuring sentient creatures. Supreme happiness consists in being free. Every species of pleasure may be called heaven. Absorption is realized in death. The entire absence of desire or affection is the highest state of happiness: as a person is afflicted for the death even of a bird he has reared, while other birds die unnoticed. Death is the same to Brŭmha

[z] The atheistical part of these tenets ought not, perhaps, to be charged, in their full extent, on all the joinŭs and bouddhŭs.

and to a fly. To feed the hungry; to give medicine to the sick; to remove fear from others; to be compassionate to all; to instruct the ignorant; to exercise the five senses, the five members, the faculty of reason, and the understanding, are acts of virtue. There is no merit in cutting trees, or in killing animals, for religious ceremonies; in mixing blood and earth to rub upon the body, nor in burning linseeds and clarified butter. A fine form, superior strength, a large family, a good disposition, a tender heart, and decision of mind, are the chief good. The five first of these philosophers taught, add the bramhŭns, that the union of the four elements gave rise to animal life, or motion: as the union of certain ingredients produces a medicine capable of removing disease; or as several colours mixed together produce a colour different from any simple colour; or as the juice of a sour fruit put into milk diffuses sourness throughout the whole.

I shall conclude this account, with an extract from Mr. Colebrooke's excellent 'Observations on the Sect of the Joinŭs,' inserted in the ninth volume of the Asiatic Researches, in which he points out many striking similarities in the leading features of the systems embraced by the orthodox Hindoos and the seceders.

'It appears, from the concurrent result of all the inquiries which have been made, that the joinŭs constitute a sect of Hindoos, differing, indeed, from the rest, in some very important tenets; but following, in other respects, a similar practice, and maintaining like opinions and observances. The essential character of the Hindoo institutions, is the distribution of the people into four great tribes. This is considered by themselves to be the marked point, which separates them from mléch'hŭs, or barbarians. The

joinŭs, it is found, admit the same division into four tribes, and perform like religious ceremonies, termed sŭngskarŭs, from the birth of a male to his marriage. They observe similar fasts, and practise, still more strictly, the received maxims for refraining from injury to any sentient being. They appear to recognise, as subordinate deities, some, if not all, of the gods of the prevailing sect; but do not worship, in particular, the five principal gods of those sects, or any one of them by preference; nor address prayers, or perform sacrifice, to the sun, or to fire; and they differ from the rest of the Hindoos, in assigning the highest place to certain deified saints, who, according to their creed, have successively become superior gods. Another point, in which they materially disagree, is the rejection of the védŭs, the divine authority of which they deny; condemning, at the same time, the practice of sacrifices, and the other ceremonies, which the followers of the védŭs perform, to obtain specific promised consequences in this world, or in the next. In this respect, the joinŭs resemble the boudd'hŭs or sougŭtŭs, who equally deny the divine authority of the védŭs; and who similarly worship certain pre-eminent saints, admitting likewise, as subordinate deities, nearly the whole pantheon of the orthodox Hindoos. They differ, indeed, in regard to the history of the personages whom they have deified; and it may be hence concluded, that they have had distinct founders: but the original notion seems to have been the same. In fact, this remarkable tenet, from which the joinŭs and bouddhŭs derive their most conspicuous peculiarities, is not entirely unknown to the orthodox Hindoos. The followers of the védŭs, according to the theology which is explained in the védantŭ, considering the human soul as a portion of the divine and universal mind, believe, that it is capable of perfect union with the divine essence: and the writers on the védantŭ

not only affirm, that this union and identity are attained through a knowledge of God, as by them taught; but have hinted, that by such means the particular soul becomes God, even to the actual attainment of supremacy[a]. So far the followers of the vědŭs do not virtually disagree with the joinŭs and bouddhŭs. But they have not, like those sects, framed a mythology upon the supposed history of the persons, who have successively attained divinity; nor have they taken these for the objects of national worship. All three sects agree in their belief of transmigration. But the joinŭs are distinguished from the rest by their admission of no opinions, as they themselves affirm, which are not founded on perception, or on proof drawn from that, or from testimony. It does not, however, appear, that they really withhold belief from pretended revelations: and the doctrines, which characterise the sect, are not confined to a single tenet; but form an assemblage of mythological and metaphysical ideas found among other sects, joined to many visionary fantastic notions of their own. Their belief in the eternity of matter, and perpetuity of the world, is common to the Sankhya philosophy, from which it was perhaps immediately taken. Their description of the world has much analogy to that which is given in the pooranŭs, or Indian theogonies[b]; but the scheme has been

[a] Vrihŭd-arŭnyŭkŭ Oopŭnishŭd.

[b] According to Mr. Colebrooke, the joinŭs suppose, that the world resembles a spindle resting on the half of another; or three cups, of which the lowest is inverted, and the uppermost meets at its circumference the middle one. They conceive the setting and rising of stars and planets to be caused by mount Sooméroo; and suppose three times the period of a planet's appearance to be requisite for it to pass round Sooméroo, and return to the place whence it emerges. Accordingly, they allot two suns, as many moons, and an equal number of each planet, star, and constellation, to Jŭmbŭ-dwēēpŭ; and imagine that these appear, on alternate days, south and north of Sooméroo.

rendered still more extravagant. Their precaution to avoid injuring any being is a practice inculcated in the orthodox religion, but which has been carried by them to a ludicrous extreme. In their notions of the soul, and of its union with body, and of retribution for good and evil, some analogy is likewise observable.

'If it be admitted, that the bouddhŭs are originally a sect of Hindoos, it may be next questioned whether that, or any of the religious systems now established, be the most ancient. I have on a former occasion [c] indicated the notions, which I entertain on this point. According to the hypothesis which I then hinted, the earliest Indian sect, of which we have any present distinct knowledge, is that of the followers of the practical védŭs, who worshipped the sun, fire, and the elements; and who believed the efficacy of sacrifices, for the accomplishment of present and of future purposes. It may be supposed, that the refined doctrine of the védantēēs, or followers of the theological and argumentative part of the védŭs, is of later date: and it does not seem improbable, that the sects of joinŭ and of Boodd'hŭ are still more modern. But I apprehend, that the voishnŭvŭs, meaning particularly the worshippers of Ramŭ and of Krishnŭ, may be subsequent to those sects, and that the soivyŭs also are of more recent date.'

[c] Asiatic Researches, vol. viii. p. 474.

CHAP. IV.

ACCOUNT OF THE SHIKHS[a].

THE founder of this sect was *Nanŭkŭ*, a Hindoo of the kshŭtriyŭ cast, born in the year 1469, at Raibhoédēē-Tŭlŭwŭndēē, a village in the district of Majha, in the Pŭnjab.

Sir John Malcolm has related[b] a number of particulars respecting the life and travels of Nanŭkŭ; the substance of which is, that he discovered an early attachment to a devout life, which his father found it impossible to counteract; and at length became famous as a prophet: according to Bhaee-Gooroo-Vŭlee, author of the Gnanŭ-Rŭtnavŭlee, a work in the shikh dialect, he travelled to all the sacred places of the Hindoos and Mŭsŭlmans, and even to Mecca. In these journies, as the author is informed by a learned shikh employed in the Serampore printing-office, he obtained many disciples; and at the time of his death, which happened when he was advanced in years, left not less than 100,000 persons in different countries who were attached to him as their religious guide.

[a] The followers of Nanŭkŭ are sometimes called Gooroo-mookhēē, 'from the mouth of the teacher;' but generally shikhs, from shishyŭ, a disciple.

[b] In his 'Sketch of the Hindoos,' Asiatic Researches, vol. xi.

Nanŭkŭ appears to have resembled Choitŭnyŭ, and many other Hindoos who have been celebrated for their attachment to forms of devotion, in preference to barren speculations and religious shews.

He maintained the doctrine of the divine unity, which, it is probable, he learned from the Mŭsŭlman mendicants, with whom he was very familiar: further, that God dwells in the devout, and that this divine inhabitation renders the ascetic an object of reverence and even of worship; and that hence it became a duty to seek the society of devout mendicants. The other two points most insisted upon by him were, devout attachment to the deity, and a harmless behaviour towards all creatures.—To promote the spirit of devotion, Nanŭkŭ composed a number of sacred hymns in praise of the Deity, which have a place in the Adee-Grŭnt-'hŭ; in which work repeating the names of God is enjoined on the shikhs.

This reformer dealt very mildly with the two systems which he rejected, those of the Hindoos and Mŭsŭlmans, and in consequence he left many customs indifferent: he however dissuaded his disciples from expecting any benefit from the worship of idols, and other ceremonies connected with the Hindoo mythology.

Nanŭkŭ had two sons, Shrēē-chŭndrŭ and Lŭkshmēē-dasŭ. His family now resides at Déhŭra, by the river Ravēē, where Nanŭkŭ died; and from whence, as the shikhs say, he ascended to heaven in his bodily state, his garments only being found after his death. His disciples took these garments, and burnt them instead of the body; but Sir John Malcolm says, that a small piece of one of his

garments[c] is still exhibited at the temple dedicated to this mendicant at Déhŭra, where the objects of worship are the shikh shastrŭs. Images of Nanŭkŭ are never made, though paintings of him are to be seen in many places.

Nanŭkŭ, before his death, passing by his own relations, appointed Ŭngŭdŭ, a favourite disciple, to succeed him. This mendicant, at his death, appointed Ŭmŭrŭ-dasŭ, one of his disciples, to fill up his station; to him succeeded Ramŭ-dasŭ, and after him, in succession, Ŭrjoonŭ, Hŭree-Govindŭ, Hŭree-Rayŭ, Hŭree-Krishnŭ, and Tĕg-bahadŭr. The person who presided last over the shikhs, was Gooroo Govindŭ-Singhŭ.

Ŭrjoonŭ compiled the Adee-Grŭnt'hŭ, or, 'The first Book,' from the writings of his four predecessors, Nanŭkŭ, Ŭngŭdŭ, Ŭmŭrŭ-dasŭ, and ~~Ŭrjoonŭ.~~ Ramŭ-dasŭ enlarged and improved it by his own additions and comments; and some small portions have been subsequently added by thirteen persons, the last of whom was a female disciple named Mēērabaēē.

'Ŭmŭrŭ-dasŭ,' says Sir John Malcolm, 'was distinguished for his activity in preaching the tenets of Nanŭkŭ, and was very successful in obtaining converts and followers, by the aid of whom he established some temporal power; he built Koojŭrawal, and separated from the regular shikhs the oodasēē sect, which was founded by Shrēē-Chŭndrŭ, the son of Nanŭkŭ, and was probably considered, at that period, as heretical.'

[c] This small piece, however, is, I suspect, 200lbs. weight, as a cloak of this kind, which Nanŭkŭ is said to have left on his pilgrimage, was restored to his relations after his death, and placed in this temple.

Ramŭ-dasŭ, the son of Ŭmŭrŭ-dasŭ, is celebrated for 'the improvements he made at Ŭmritŭ-sŭrŭ, which was for some time called Ram-poorŭ, or Ramdas-poorŭ. He added much to the population of this city, and formed a famous reservoir of water, which he called Ŭmritŭ-sŭrŭ, or the water of immortality!' This pool has become the resort of the shikhs from all parts, and has given its own name and sanctity to this city, now called Ŭmritŭ-sŭrŭ.

Thus each of the ten leaders of the shikhs added to the number and power of the sect, till, under Govindŭ-singhŭ, they became a formidable nation. This man was a political leader rather than a religious guide, and he introduced a number of accommodating rules into the system of his predecessors, to meet the circumstances of a people who were to acquire and support their independence by the sword.

Those who wish to become acquainted with the political events which have elevated a sect of mendicants into a powerful nation, will be highly gratified by a perusal of Sir John Malcolm's very interesting Sketch. I shall merely add, from this article, a paragraph respecting the national council of this people:—'When a Gooroo-mŭta, or great national council, is called, (as it always is, or ought to be, when any imminent danger threatens the country, or any large expedition is to be undertaken,) all the shikh chiefs assemble at Ŭmritŭ-sŭrŭ. The assembly, which is called the Gooroo-mŭta, is convened by the Ŭkalēēs[d]; and when

[d] 'The Ukalēēs, or worshippers of the Eternal, (Ukalŭ-poorooshŭ,) under the double character of fanatic priests and desperate soldiers, have usurped the sole direction of all religious affairs at Umritŭ-sŭrŭ, and are consequently leading men in a council which is held at that sacred place, and which deliberates under all the influence of religious enthusi-

the chiefs meet upon this solemn occasion, it is concluded that all private animosities cease, and that every man sacrifices his personal feelings at the shrine of the general good; and, actuated by principles of pure patriotism, thinks of nothing but the interests of the religion, and commonwealth, to which he belongs.—When the chiefs and principal leaders are seated, the Adee-Grŭnt'hŭ and Dŭshŭma-Padshahēē-Grŭnt'hŭ[e] are placed before them. They all bend their heads before these scriptures, and exclaim, 'Wah! Gooroo jēēda Khalsa!—Wah! Gooroo jēēkēē phŭté!' A great quantity of cakes, made of wheat, butter, and sugar, are then placed before the volumes of their sacred writings, and covered with a cloth. These holy cakes, which are in commemoration of the injunction of Nanŭkŭ, to eat and to give to others to eat, next receive the salutation of the assembly; who then rise, and the Ŭkalēēs pray aloud, while the musicians play. The Ŭka-

asm. Agreeably to the historians of that nation, they were first founded by Gooroo-Govindŭ, whose institutes, as it has been before stated, they most zealously defended against the innovations of the voiragēē Bŭndŭ. They wear blue chequered clothes, and bangles or bracelets of steel round their wrists, initiate converts, and have almost the sole direction of the religious ceremonies at Umritŭ-sŭrŭ, where they reside, and of which they deem themselves the defenders, and consequently never desire to quit it unless in cases of great extremity. This order of shikhs have a place, or Boonga, on the bank of the sacred reservoir of Umritŭ-sŭrŭ, where they generally resort: they are individually possessed of property, though they affect poverty, and subsist upon charity; which, however, since their numbers have increased, they generally extort, by accusing the principal chiefs of crimes, imposing fines upon them, and, in the event of their refusing to pay, preventing them from performing their ablutions, or going through any of their religious ceremonies at Umritŭ-sŭrŭ.' *Asiatic Researches*, vol. xi.

[e] The words Dŭshŭma-Padshahēē-Grŭnt'hŭ mean, 'The tenth leader's book,' or the work written during the presidency of the tenth leader, Govindŭ-singhŭ.

lēēs, when the prayers are finished, desire the council to be seated. They sit down, and the cakes being uncovered, are eaten of by all classes of shikhs; those distinctions of original tribes which are, on other occasions, kept up, being on this occasion laid aside, in token of their general and complete union in one cause. The Ŭkalēēs then exclaim, 'Sirdars! (chiefs) this is a Gooroo-mŭta!' on which prayers are again said aloud. The chiefs after this sit closer, and say to each other, 'The sacred *grŭnt'hŭ* is betwixt us: let us swear by our scripture to forget all internal disputes, and to be united.' This moment of religious fervor, and ardent patriotism, is taken to reconcile all animosities. They then proceed to consider the danger with which they are threatened, to settle the best plans for averting it, and to choose the generals who are to lead their armies against the common enemy. The first Gooroo-mŭta was assembled by Gooroo-Govindŭ, and the latest was called in 1805, when the British army pursued Holkar into the Pŭnjab.'

The shikhs pay the same reverence to their shastrŭs which they formerly paid to their religious leaders. These books are placed in their temples and worshipped[f], and in some places are read twice or thrice a day, by an officiating priest called a grŭnt'hēē; who, before he begins to read, bathes, puts on clean apparel, sweeps the place where the book is to be worshipped, and covers it with a mat; places a stool on the mat; spreads a cloth on the stool, and on this cloth puts the book or books: (the book is always wrapt up in a cloth, either plain or gilt, according to the ability of the owner:) the cloths (which are several when it belongs

[f] The well-informed shikh attempts to justify the outward appearance of worship, by saying, that he does this, that the lower orders may regard the contents of these books.

to a rich man) are next taken off with much reverence; incense is burnt; red powder sprinkled, and garlands of flowers laid upon the book, to which the person makes a bow[s]. The grunt'hēē reads aloud, and those present who are able, join him in singing, or rather chaunting the poetical parts of what is read. The grŭnt'hēē receives fees or presents, beside the offerings made at the times of worship; and lands are sometimes given to temples, as well as to the officiating grŭnt'hēēs.

Those who have leisure and opportunity, read portions of these books daily, and repeat certain words, in the form of petition, four times a day. They who have not these books, repeat the name of Nanŭkŭ or Govindŭ-singhŭ, or address prayers to one of these leaders once or twice a day. This daily worship is performed either in the dwelling house, or in a separate place devoted to religious uses. A shikh never opens a copy of his shastrŭs without first bowing to the book.

The doctrine of these two books respecting God is, that he is an invisible spirit, and is to be conceived of as being active and passive, with and without qualities. They contain the histories of the Hindoo incarnations, and inculcate the doctrine of the Hindoos respecting Brŭmha, Vishnoo, Shivŭ, the creator, the preserver, and the destroyer; and in different parts of these works are to be found forms of praise to Narayŭnŭ, who is, however, revered as the one God. There are three things which these works particularly commend, as, a disposition to serve Narayŭnŭ;—devotion, expressed in repeating the names of Narayŭnŭ,

[s] When the person performs each of these ceremonies, he repeats an incantation, taken from the shastrŭ; or, if he be ignorant of the proper prayer, he says, '*Oh! Gooroo.*'

in meditating on these names, and in praising Narayŭnŭ;—and union with devout persons. Govindŭ-singhŭ's work contains forms of praise to Narayŭnŭ, whose chief name in this book is Ŭkalŭ-poorooshŭ, or the everlasting. They advise shikhs to seek absorption in God, rather than the happiness enjoyed in inferior heavens, from whence the soul descends to enter on a succession of births. The performance of the ceremonies prescribed in their books, is the shikh way to final beatitude. These books further teach, that the sorrows experienced in the different transmigrations of the soul, are the fruit of sin; that as long as the soul is confined in the body, it is in chains; and that whether the chains be of gold or of iron, it is still a prisoner, and enduring punishments. They also believe in the existence of the Hindoo king of death, Yŭmŭ, and in the punishments he inflicts.

Govindŭ-singhŭ set up the worship of Doorga, and offered bloody sacrifices at her festivals; but he did not direct his disciples to worship any other deity, though the work written by him contains accounts of other deities. The worship of this goddess is at present seldom performed before an image; but if an old image have existed in any place from time immemorial, the shikhs worship it. In general, however, they pile a number of weapons together, as the representative of Doorga.

These people are divided into two great sects, one of which adheres to Nanŭkŭ, and the other to Govindŭ-singhŭ; yet both these chiefs are venerated by all the shikhs.—The disciples of Nanŭkŭ are called khoolasas, and have less of a warlike disposition than those of Govindŭ-singhŭ, who are called khalsas. In the Pŭnjab, the khalsas are most numerous. A chief, to prove the courage

of a khalsa, sometimes seizes him, and threatens him with punishment if he will not shave his beard. Should he refuse, he beats him; if this does not change his purpose, he proceeds as though he were about to kill him. If he resolve to part with life rather than with his hair, he sets him at liberty, as a good khalsa.

When a person wishes to become a shikh, he makes known his intention to some grŭnt'hēē, or to any person learned in their shastrŭs; and if he wish to become a khalsa, he permits his hair to grow. When his hair has grown a month or two, he goes again to the grŭnt'hēē, who prepares the nectar, by stirring a knife in a bowl of water, repeating incantations: a person present joins the hands of the new disciple, into which the grŭnt'hēē pours some of this water of life, of which he drinks five times, and afterwards rubs a little on his eyes. While he receives this water, he repeats, five times, *Wah! Gooroo jēēda Khalsa!—Wah! Gooroo jēēda phŭteh*[h]*!* The grŭnt'hēē next demands his name; which, if insignificant in sound or meaning, is changed for another, and the word singhŭ added. After this, a meat-offering is prepared, called kŭra prŭsadŭ, composed of clarified butter, flour, sugar, milk, and various kinds of fruits, mixed, and baked on the fire. The grŭnt'hēē now worships the book, and presents to it some of the meat-offering; the rest of which is offered to Ŭkalŭ-poorooshŭ, in the name of Nanŭkŭ, accompanied with a prayer to Govindŭ-singhŭ, that his blessing may rest upon this person now becoming a shikh. At the close of these ceremonies, the food is distributed among the spectators of every cast; and the

[h] *Wah*, an exclamation of admiration; *Gooroo*, spiritual teacher; *jēēda*, an honourable epithet; *Khalsa*, deliverance, or emancipation from the chains connected with a bodily state; and *phŭteh*, victory or glory.

grŭnt'hēē addresses a short discourse to the disciple respecting the religion of the shikhs, and teaches him an incantation by repeating it in his presence till it be learnt, or else he gives it him in writing. The shikhs pay great reverence to the initiatory incantation, but less to their spiritual guides than the Hindoos. Women are made shikhs in the same manner as men; the only difference in the form is, that when the nectar is prepared for women, it is stirred with the back instead of the edge of the knife. When a Mŭsŭlman becomes a shikh, he is forbidden in the strongest manner to eat beef.

The shikhs have a number of festivals, but they are all celebrated in a similar manner; the difference consists principally in the degree of splendour attached to them: among other festivals are, the anniversaries of the birth and death of Nanŭkŭ; and monthly ceremonies when the sun enters a new sign. In the month Kartikŭ also, on the 14th of the wane of the moon, at Ŭmritŭ-sŭrŭ, they have a great annual feast, called Dēēpŭ-mala; when, from all the surrounding countries, two or three hundred thousand people are said to bathe in the sacred pool, with the same faith in its virtues as the Hindoos have in Gŭnga. On other occasions, people from all the neighbourhood come and bathe in this pool; and those who live on the spot bathe in it daily. When the shikhs bathe in any other place, they call to remembrance this pool, and pray for the blessings connected with bathing in Ŭmritŭ-sŭrŭ.

Their temples are built by rich men, or by a few persons uniting to defray the expense. They have a flat roof, and are sufficiently capacious to accommodate multitudes of worshippers, who sometimes sit, and at other times stand during worship.

Various sects of religious mendicants are found amongst the shikhs, as Nanŭkŭ-shakhēēs[i], Nirvanēēs[k], Ŭkalēēs[l], and Nirmmŭlŭs[m].

The shikhs have certain ceremonies after the birth of a child[n], at their marriages, and at death: some present offerings to the manes of deceased ancestors, copying the ceremonies of the Hindoos. The shows at their weddings resemble those of the Hindoos. The shikhs keep their women in great slavery, yet instances of infidelity are not uncommon. Should a man murder his wife on account of improper conduct, he is not punished. The chief says, if he were to punish such a husband, all the women of the country would become unfaithful.

The shikhs burn their dead; and their wives sometimes, but very seldom, ascend the funeral pile with their husbands. This is done, however, by those who are least detached from the Hindoo system. They generally sing certain couplets of their shastrŭ, accompanied with music, as they convey the body to the cemetery; and sometimes a great multitude of shikhs assemble on these occasions, and continue singing till the body is entirely consumed.

[i] That is, those who observe the customs of Nanŭkŭ.

[k] These go entirely naked.

[l] These mendicants wear blue apparel, and profess to believe in Ukalŭ-poorooshŭ.

[m] The name of these mendicants intimates, that they are sinless.

[n] Before the time of Nanŭkŭ, the people of the Pŭnjab, of high cast, used to destroy all their female children after preserving the first-born. Nanŭkŭ forbad this to all his disciples, on pain of excommunication. The practice still exists in the Pŭnjab amongst those who follow the Hindoo religion. Some of the descendants of Nanŭkŭ too, who do not profess the religion of their ancestor, perpetrate these murders.

The shikhs have schools for the instruction of children, at the places consecrated to Nanŭkŭ, and in villages belonging to different chiefs: the grŭnt'hēēs also teach the meaning of their sacred books to individuals who desire it; and even shōōdrŭs are permitted to explain these books to others.

The division of men into casts exists among the shikhs in some measure; but the shikh bramhŭns, kshŭtriyŭs, voishyŭs, and shōōdrŭs (if of one sect°) eat together. The poita is not much regarded, especially by the regular shikhs. In the article of marriage, however, the cast is very strictly regarded.

The shikhs eat the flesh of wild fowl, and wild hogs; and the lower orders eat tame fowls. House-fed hogs are forbidden. Spirits are not forbidden, and many indulge to excess; but their favourite beverage is bhŭngŭ°.

I am informed, that there are at present as many as a hundred chiefs possessing separate districts in the Pŭnjab; that Rŭnjēēt-singhŭ, the most powerful, can bring 100,000 soldiers into the field, and that his revenues amount to near two crores of roopees annually. Each petty chief is the judge in his own domain; and he appoints village magistrates, who hear the evidence of witnesses, or the advice of four or five persons who may be present. The administration of justice is, however, but ill attended to. The shikhs

° That is, all the followers of Nanŭkŭ eat together, as do all those who follow Govindŭ-singhŭ.

° The leaves of hemp, bruised with certain spices, and mixed with water, make a very strong and intoxicating beverage, called bhŭngŭ, or siddhee.

punish thieves by hanging them, or cutting them to pieces. They have jails, but no written, civil, or criminal laws.

Doctrines taught by Nanŭkŭ, and other Shikh Leaders:

Extracted from the Adee-Grŭnt'hŭ.

ŬNGUDU, according to the commentary on this work, is represented as asking Nanŭkŭ respecting the Deity; to which the sage replies:—'He is truth, the creator and governor of all things, omnipresent, free from fear and from enemies, immortal, from everlasting, self-existent. He is the truth; he existed in this form before the foundation of the world, and he remains the same while the world exists, and after it shall be destroyed: he is to be known by means of a spiritual guide.'

'Absorption in God is not to be obtained by ceremonial purifications, nor by observing perpetual silence, nor by excessive indulgence, nor by learning.' 'In what way then,' asks the disciple, 'is delusion to be destroyed, and truth to be obtained?' 'By observing the divine commands, without being diverted by the sorrows or pleasures of the present state.' The disciple continues, 'What are the commands of God, and how far do they extend?' Nanŭkŭ replies, 'His command brought the universe into existence: this is one command, but beyond this I cannot describe his authority. By his command all animals came into existence, the great and the small, the excellent and the degraded; by his command joy and sorrow were assigned to all, and by the same power future happiness was prepared for the good; birth, and death, and all things were appointed by him, and

without his command nothing takes place. He who obeys God must be humble.'

The disciple next enquires, 'If a person praise the commands of God, will he derive any advantage from thence?' Nanŭkŭ replies, 'If any one can sing the praise of his commands, let him do it; he who cannot, let him understand these commands, and without pride let him think upon them. Let him who sings these praises, acknowledge his own insignificance and dependance on God; he will praise his excellent qualities and his power. Let him, from other shastrŭs also, if he be able, select forms of praise, and use them.'

To the end of the Jŭpŭ-jēē, Nanŭkŭ goes on to describe the divine properties, and the works of God, together with the effects of devotion on the mind. In one place, in reply to a question respecting offerings, he directs, as the most acceptable offerings, morning praise to God, and the presentation of the body to him. He promises the person who does this, the divine favour, and future absorption. 'He who serves God, the fountain of all good, will obtain his blessing. God is served, by listening to his excellencies, by meditating on them, and by celebrating their praise; the method of which is to be obtained from a spiritual guide, who is above all the gods, and who is in fact God himself.'

Nanŭkŭ says, that pilgrimages and other devout actions may be good, if performed to please God; but that pilgrims must not seek their own profit in them, since every thing depends on the motive. When asked, whether life might be prolonged by performing ceremonies, Nanŭkŭ declared, that every ceremony would be followed by a succession of births, if union to God were overlooked. 'Hear-

ing the praise of God is followed by every degree of exaltation, subject to future birth [q], even to the dignity of the gods. God is praised by Chitrŭ-Gooptŭ and by all the gods, by all the nymphs, and by all beings. He himself, as well as all his works, are infinite. Meditating on God is followed by unspeakable gain, even by absorption in God, which absorption also includes the whole of such a person's friends.

'God has created innumerable worlds. The period of creation is not laid down in any writing; it is known only to God. The Hindoos place Kŭchchŭpŭ under the earth, to support it, and the Mŭsŭlmans, a cow—but Nanŭkŭ says, the earth and all worlds are upheld by Religion [r], the mother of which being is Compassion, who dwells with Contentment.'

In reply to a question from a disciple, respecting the value of outward ceremonies, Nanŭkŭ, without altogether rejecting the efficacy of ceremonies, recommended mental worship as of greater importance, adding, that this was agreeable to the védŭs.

Nanŭkŭ, in the same work, rejects all the ornaments and trappings of mendicants, and says, virtue is the best ornament for a pilgrim: he objects to separate religious societies, and recommends his followers to unite themselves to the whole human race. He further says, that the

[q] Nanŭkŭ does not seem to have said much respecting the nature of future happiness in heaven, nor to have acknowledged the Hindoo heavens: he taught, however, that there was a heaven where persons enjoy sensual happiness for a limited time, subject to future transmigrations.

[r] This sentiment approaches towards the joinŭ doctrine, that Religion and Irreligion are the only governors of the world.

best victory is that which a man obtains over his own passions.

'To the Being who is unchangeable and eternal do obeisance. Let wisdom be your food: let compassion prepare it. Nature is the mother of the world; Brŭmha, Vishnoo, and Shivŭ are her sons, who rule under the direction of God: he sees them, but remains himself concealed. From the four primary elements, and day and night, sprang the universe. God, the invisible, dwells in truth. A thousand tongues can never complete his praise, nor is the power to worship him inherent in man; it is the gift of God. The knowledge of God is more than all ceremonies, and fills the soul with joy. He who is ashamed of sin, is happy; he who performs works of merit, shall obtain happiness.'

The above is an epitome of the contents of the Jŭpŭ-Jēē, which chapter of the Adee-Grŭnt'hŭ is directed to be read or repeated daily by every shikh, either before or after bathing. If a person cannot read or repeat the whole, he is directed to read five verses. It is not to be supposed, however, that all shikhs preserve in their houses even so much as this chapter of the Adee-Grŭnt'hŭ. Some, it is true, commit to memory the whole of this chapter; and a few shikhs are to be found, who can repeat more than a third part of the Adee-Grŭnt'hŭ, a thick volume in folio. Others commit to memory a similar quantity of Govindŭsinghŭ's work.

In the 42d page of the Adee-Grŭnt'hŭ, Nanŭkŭ compares the body to a field, the mind to the husbandman, the praises of God to seed; and absorption in God he deems the fruit.

Ŭrjoonŭ, in the 50th page, says, 'The place where the devout sit becomes purified and is made excellent.' In the 53d page he thus exalts the spiritual guide, (Nanŭkŭ :) 'The sight of him brings all the benefits which arise from visiting every holy place, and delivers from all future births.'

Ŭmŭrŭ-dasŭ, in the 59th page, praises the devout mendicant, by declaring, that though he be of the lowest rank in life, people will praise him to the neglect even of the gods.

Nanŭkŭ, in the 69th page, replies to those who value themselves on their birth, by placing him who is under the influence of wicked principles, on a level with a basket-maker, (i. e. a person of low cast ;) the cruel, with a butcher; the slanderer, with a sweeper; the wrathful, with a chŭndalŭ. 'Such a man, though he surround himself during his meals with a fence[*], lest he should be defiled, deceives himself, as he in fact eats with a basket-maker, a butcher, a sweeper, or a chŭndalŭ. Speaking truth is the best purifier of the body; good works, the best fence; and repeating the name of God, the best ablution: excellence of character is confined to him who preserves himself from evil.'

Rŭvee-dasŭ, a shoe-maker, but a celebrated devotee, says, in the 70th page of this work, that the difference betwixt God and animal life is similar to that betwixt gold and golden ornaments, betwixt water and its waves.

'Whatever thou hast, wife, riches, yea, thy own body, give it to God.' *Urjoonŭ*, p. 74.

[*] An allusion to the practice of the Hindoos, who sometimes draw a ring round them as they sit to eat.

'Compassion is the true mosque; righteousness, the true seat for worship; bashfulness, the true circumcision; holiness, the true fasting; proper conduct, the true pilgrimage to Mecca; speaking truth, the true kŭlma, or gayŭtrēē; excellent conduct, the true praise of God: these form the true Mŭsŭlman. Injustice committed by a Mŭsŭlman, is eating swine's flesh, and in a Hindoo, eating beef: such a sinner can neither be saved by the pēērs, nor by the gods.' *Nanŭkŭ*, p. 87.

Nanŭkŭ, in the 213th page, holds up compassion as the cotton, contentment as the threads, truth the weaving of the threads, and the subjection of the passions the knots, of the true poita, which never breaks nor becomes soiled. He who wears this poita, is blessed. Again:—'If touching the dead make a person unclean, as all we eat is dead, men must always be unclean; but as evil desire alone defiles the mind, so does falsehood, the tongue; lust, the eyes; and listening to defamation, the ears: he who is thus defiled, becomes the prey of Yŭmŭ, the king of death. Whatsoever makes a man forget God, renders him unclean. Birth and death are not the causes of uncleanness; for these events proceed from God.'

Nanŭkŭ further taught, that the person who worships God with outward things only, is in an error; that a pure body is the true védŭ; the mind, the true sacrificial garment; wisdom, the true poita; meditation on God, the proper vessel for worship; and the only true prayer, that in which the worshippers desire to be incessantly employed in repeating the name of God. He who observes these rules, will obtain absorption.

Nanŭkŭ reproves men for presenting different essences

to God, and anointing their bodies with them after worship; recommending rather the name of God as the incense, and regarding the mind as the stone on which it is ground, and good works as another essence mixed with the former: he adds, that purifying the vessels of worship is useless, the purification of the mind being the only essential requisite.

Ŭrjoonŭ, in the 224th page, says, that the 330,000,000 of gods, including Brŭmha, Vishnoo, and Shivŭ, are all subject to God.

'The devout are truly excellent, of whatever cast, or however poor[t].' *Nanŭkŭ.*—'The devout, however poor, never ask God for riches.' *Ŭvee-dasŭ.*—Nanŭkŭ, in p. 409, makes the following quotation from Kŭvēērŭ, a mendicant, who wrote several small pieces still extant:—'He who merely studies the védŭ, repeats the gayŭtrēē, and wears the poita, is not the honourable person; the devout alone are to be honoured.' In page 501, Ŭrjoonŭ commends the

[t] To excite in the minds of his followers the love of devotion, Nanŭkŭ, while living, was accustomed to relate the following story:—Jŭnŭkŭ, the king, the father of Sēēta, was very devout, and had merited heaven; but at the time of death he declared to Yŭmŭ, that he was resolved to go to heaven by the way of hell. Yŭmŭ informed him, that he had no sins to expiate by suffering, and that such a course was unusual. Jŭnŭkŭ, however, insisted on seeing this place on his way to heaven: and his request was complied with. On his arrival at the infernal regions, his presence evidently assuaged the torments of the wicked; and the criminals entreated him to remain among them, at least during a short period. He begged to be excused, but entreated Yŭmŭ to oblige him by liberating these miserable wretches. Yŭmŭ declared, that till their sins were expiated, no power could emancipate them. Jŭnŭkŭ then transferred to them the merit of an hour's devotion, and a general goal delivery was the immediate consequence. Such was the power and merit of devotion! Nanŭkŭ, at the close of this story, used to add, that remembrance of God and pious feelings were beyond all ceremonies efficacious.

example of the man who rejects all outward ceremonies, and worships God only in the mind.

'Many pronounce sin an evil, and yet love it; but the devout reject sin, and apply to the concerns of a future state. To obtain wealth, some worship Shivŭ, others steal, and others endure the greatest burdens; but not an atom of this wealth accompanies them into eternity: while those works of merit, which would accompany and save them, are totally neglected. The Mŭsŭlman judge sits on the seat of justice, and, repeating the name of God, and counting his beads, receives bribes, and sells justice; the bramhŭn puts on his poita, when he eats surrounds himself with a ring to keep off the unclean, and performs daily ablutions, but lives in sin:—all the ceremonies practised by these persons are profitless.' *Nanŭkŭ.*

Ŭrjoonŭ says, p. 406, that God is not compelled to grant blessings by any works of merit—devotion alone has this power over God.

Nanŭkŭ, in p. 543, defends those who eat flesh, proving that all eat flesh, even the child supported by his mother's milk, and that all men live more or less by injustice; that even herbs obtained by unlawful gains are forbidden food. In the 609th page, he gives an account of the punishments inflicted in different hells by Yŭmŭ, the Indian Pluto, on those who have neglected a devout life.

CHAP. V.

ACCOUNT OF THE FOLLOWERS OF CHOITUNYU.

IN another part of this work we have given, amongst the gods, an account of Choitŭnyŭ, and of the origin of the sect to which he gave rise. We shall therefore now merely notice the principles, numbers, and moral state of this sect.

Choitŭnyŭ, though he rejected the institution of the cast, does not appear to have introduced any new doctrines among his followers. He adopted as the object of worship one of the Hindoo gods, Krishnŭ, under the form of Hŭree; and gave his disciples an initiatory incantation containing this name. He declared, that most of the ceremonies of the Hindoos were unprofitable; but inculcated repetitions of the name of Hŭree; bowing and presenting offerings to his image; as well as devotion of mind to this god, under the characters of servant, friend, &c.—He taught that there was no merit in pilgrimages to sacred places, but that journies in search of the devout and wise were not improper. His attachment to Hŭree, to the exclusion of the other gods, had no reference to the doctrine of the unity of God; he admitted the Hindoo mythology, but taught his disciples to devote themselves only to Hŭree. The other ceremonies of the Hindoos, he did not reject as errors; but declared, that in the kŭlee yoogŭ they were not necessary. He taught, that the devout worshipper of Hŭree would obtain heaven by his devotion.

Choitŭnyŭ did not leave any works behind him, though he was acquainted with the Sŭngskritŭ language; the doctrines that have since been given in writing, as the tenets of the sect, are said to have been delivered orally by him; and the writers belonging to this sect have endeavoured to prove, that they are derived from the works venerated by the Hindoos.

In the article to which we have already referred, (vol. i. p. 219,) the reader will find an account of Choitŭnyŭ's two coadjutors, Ŭdwoitŭ and Nityanŭndŭ. Both these survived Choitŭnyŭ, and helped to establish the sect, of which they acknowledged Choitŭnyŭ to have been the founder.

After the death of these leaders, Rōōpŭ-Goswamēē, Sŭnatŭnŭ-Goswamēē, his brother, and Jēēvŭ-Goswamēē, formed the doctrines of Choitŭnyŭ into a system. These men were all learned in the Hindoo shastrŭs; the two former were men of some distinction. Their principal writings are the Hŭree-bhŭktee-vilasŭ, a commentary on the Shrēē-bhagŭvŭtŭ, another on the tenth chapter of the Shrēē-bhagŭvŭtŭ, a Sŭngskritŭ grammar, a poem in honour of Krishnŭ, a work on poetical allusions, a poetical life of Choitŭnyŭ, &c.

During the lives of these writers, or soon after their decease, many persons of influence joined this sect, and increased the number of Choitŭnyŭ's followers very considerably; but the persons most honoured were the descendants of Ŭdwoitŭ and Nityanŭndŭ: Choitŭnyŭ left no family. Some persons consider Choitŭnyŭ as a full incarnation of Vishnoo, Ŭdwoitŭ as Shivŭ, and Nityanŭndŭ as Bŭlŭ-ramŭ, the brother of Krishnŭ.

At present, the great leaders of this sect are the heads of the families of Ŭdwoitŭ and Nityanŭndŭ, who live at Shantee-poorŭ and Khŭrdŭhŭ [u], though collateral branches of these families in different places have collected a number of disciples. They are known by the general name Gosaee, (Goswamēē.)

These leaders, however, though at the head of a sect which disregards cast, are as tenacious of these distinctions as the most rigid of the regular Hindoos: they do not eat with their own disciples, and are careful to marry amongst families professing the ancient religion.

The disciples of Choitŭnyŭ are initiated, as well as married, by the gosaees, to whom fees are given. These gosaees honour the festivals sacred to Krishnŭ, or Hŭree, and crowds of disciples assemble on these occasions to enjoy the festivities.

A number of insignificant temples and images, dedicated to this deified mendicant, are scattered up and down in various places in Bengal. It is supposed, that out of sixteen Hindoos in Bengal, five will be found to be of this sect; but many, I am informed, are persons of the very lowest description as it respects moral character, even as many as three in five.

The majority of the followers of Choitŭnyŭ subsist either wholly or in part as public mendicants; and amongst these, numbers of thieves are to be found. It has lately been ascertained, that persons of this description are very numerous: they assume the profession of a voiragēē, or

[u] This place is about three miles south-east of Serampore.

religious mendicant, and receive the reverence of the people as persons eminent for sanctity, but are in reality common robbers. They do not all appear to subsist by mendicity; many of them make necklaces, twine, &c. merely that they may appear to their neighbours as persons subsisting by a lawful profession.

The sect of Choitŭnyŭ is increasing daily; as it opens a door to the practice of mendicity, encourages an indiscriminate and most licentious mixture of the sexes, and emancipates from the yoke of the cast, without incurring the disgrace usually following that event.

The following works are very popular amongst this sect:—Krishnŭ-kēērttŭnŭ, by Govindŭ-dasŭ, and Vidyapŭtee. Choitŭnyŭ-mŭngŭlŭ, the history of Choitŭnyŭ, in verse, by Lochŭnŭ, a voishnŭvŭ. Pashŭndŭ-dŭlŭnŭ, a work in favour of the voishnŭvŭ, by Radha-madhŭvŭ. Choitŭnyŭ-chŭritamritŭ, by Krishnŭ-dasŭ. This is a work in defence of Choitŭnyŭ, partly in Sŭngskritŭ and partly in Bengalee. Voishnŭvŭ-bŭrdhŭnŭ, by Doivŭkēē-nŭndŭnŭ. Choitŭnyŭ-bhagŭvŭtŭ, by Vrinda-vŭnŭ-dasŭ. Mŭnŭ-shikshya, by Nŭrottŭmŭ. Ragŭ-mŭyŭ-konŭ, a work on subduing the passions, by Rōōpŭ-goswamēē. Rŭsŭmŭyŭkŭlika, on devotedness to Krishnŭ, by Sŭnatŭnŭ, a voishnŭvŭ. Prémŭ-bhŭktee-chŭndrika, by T'hakoorŭ-goswamēē.

CHAP. VI.

ACCOUNT OF ALL THE HINDOO SECTS.

Extracted from the Vidwŭnmodŭ-Tŭrŭngineē, a work by Chirŭnjēēvŭ.

THIS work begins with the following invocation to Doorga:—'May she who removes the darkness of the mind, who is revealed from everlasting, who, though invisible, exists in the earth, who enlightens the ignorant, whose forehead is adorned with the crescent, the fixed rays of whose body resemble the lightning, whose body is like the clouds—descend into my mind.'

[Then follows an account of the author's family; after which the author introduces the reader to the court of Dŭkshŭ, king of Goŭrŭ, where the priest of the king, and a number of learned men, are assembled in the presence of the monarch.]

In the first place, the master of the ceremonies announces to the monarch the approach of a Voishnŭvŭ, in the following words:—'May it please your Majesty, the person now approaching wears the mark of his sect, extending from the tip of his nose to the centre of his head; has the representations of the weapons of Vishnoo impressed on his body; is clothed in yellow garments, and wears a necklace of toolŭsēē beads; he has purified his body by bathing, &c. and repeats the name Hŭree, Hŭree, as he comes.' The

voishnŭvŭ now approaches the king, and says, 'May Vishnoo enter thy mind; he on whom Shivŭ and all the gods, sitting as yogēēs, meditate; he who dwells in Voikoont'hŭ; he who fills the universe, but remains invisible; and whose body resembles that of Brŭmha.'—Saying this, he takes his seat in the assembly.

The master of the ceremonies, seeing a Shoivŭ approaching, mentions him to the king in these words:—'The excellent person who is now coming, has his hair bound up as a turband round his head; is girt round the waist with a tiger's skin; is covered with ashes; and his head, neck, and arms, are surrounded with roodrakshŭ bead-rolls. The shoivŭ, entering the presence of the king, pronounces the following blessing:—'May Shŭnkŭrŭ, who instructs the world; whose praises are celebrated in the vědŭs, the tŭntrŭs, and the pooranŭs; who is the object of meditation to the yogēē; who directs the gods in the work of creation; who, though invisible, for the preservation of the world becomes visible; who meditates on his own qualities—may he preserve thee.' After which, he takes his place in the assembly.

The pŭndit next announces a Shaktŭ, thus:—'He who now approaches, comes like the full moon, with a jŭva flower in his hair, a garland of mŭllika flowers encircling his neck; a crescent, the mark of his sect, on his forehead: he comes meditating on Doorga.' The shaktŭ then addresses the king:—'May she, on whom Hŭree, Hŭrŭ, and Brŭmha depend in the work of preservation, destruction, and creation; she who destroys the fear of future birth; who saves the three worlds; who destroys the enemies, and fulfils the desires, of her disciples—may this goddess preserve thee.' After this, he sits down.

The same person next announces a Hŭree-Hŭra-dwoitŭ-vadēē:—'He who now advances, is adorned with a toolŭsēē necklace, is covered with ashes, meditates on Hŭree-Hŭrŭ, and invites others, for the sake of their salvation, to become the disciples of this god.' He thus blesses the king:—'May both Shŭnkŭrŭ and Vishnoo dwell in thy heart, the half of whom is engaged in the devotions of a yogēē, and near the other half sits Lŭkshmēē; he who encircles himself with Ŭnŭntŭ, (the king of serpents,) who rides on Gŭroorŭ—may he, entering thy mind, preserve thee.' Saying this, he sits down.

A Noiyayikŭ and a Voishéshikŭ, coming hand in hand, are thus announced:—'These come viewing this assembly with the utmost contempt, the goddess of learning dancing on their tongues.' They then salute the king:—'May God preserve thee; he who, taking the forms of Brŭmha, Vishnoo, and Shivŭ, creates, preserves, and destroys the world; he who influences all to good and evil; he whose will, whose work, and whose wisdom, are irresistible; he who exists as separate from animal life, and who is fulness itself.'

The next person introduced is a Mēēmangsŭkŭ, who is thus described:—'This man approaches with the marks of vows and of a sacrificer upon him, teaching his disciples the forms of religion.' He thus blesses the monarch:—'May your Majesty always be engaged in religious services, which raised Indrŭ to his throne, Sōōryŭ to be monarch over the hosts of heaven; and the merit of which indeed, descending to thee from a former birth, has now raised thee to a kingly throne.' Having pronounced this blessing, he sits down.

The master of the ceremonies next introduces a Védantēē thus:—'This person comes as one who has renounced all pleasure; his apparel is painted with earth from the mountains, and in his hand he holds a dŭndēē's staff; having ascended the vessel which is to carry him across the ocēan of this world, he approaches as though he were coming to preserve from destruction this whole assembly.' Addressing the king, the Védantēē says, 'May the glorious Being, who is wisdom and joy, who is omnipresent, the only one, the everlasting, who is free from passion, in whom the universe exists as the shadow of the sun in the water[x], may he give thee the knowledge, that thou art the same with him.' Having said this, he sits down.

The next persons announced, are a follower of the Sankhyŭ, and another of the Patŭnjŭlŭ school. They are thus described:—'These come with bodies bulky towards the head, and lean at the extremities[y]; professing similar sentiments, and meditating on realities.' Being introduced, he of the Sankhyŭ sect thus addresses the monarch:—'May nature, (unaffected by spirit, as the water-lily by the water,) by whom, beginning with greatness, the universe was made, prosper thee.' The Patŭnjŭlŭ thus blesses the king:—'May the king pursue pleasure communicated by the vein through which the soul of the yogēē, ascending to the *basilar suture*, from thence escapes from the body, and obtains final deliverance.' He then sits down.

A Pouranikŭ next approaches, and is thus described:—

[x] That is, visible objects are false images of Him who alone is truth, and through the want of the knowledge of whom, men act as though they had a distinct existence.

[y] Caused by hanging with the head downwards, as an act of religious austerity.

'Here comes a person full of words, with a mind fixed on God, instructing others in religious duty.' He thus addresses the king:—'May Narayŭnŭ preserve thee; he who in the form of a fish brought up the védŭs; who in that of a boar, saved the earth; in that of a tortoise, supports the universe; in that of a lion, destroyed a giant; in that of a dwarf, carried Vamŭnŭ down to Patalŭ; in that of Pŭrŭ-shoo-Ramŭ, destroyed the kshŭtriyŭs; in the form of Ramŭ, destroyed Ravŭnŭ; in that of Bŭlŭ-Ramŭ, called Rohinēē mother; in that of Booddhŭ, declared the slaughter of animals in sacrifice to be unlawful; and who, in that of Kŭlkee, at the end of the iron age, will destroy the wicked, and restore the golden age.' He then takes his place in the assembly.

A Jyotishŭ next approaches the assembly, and is thus announced:—'Here comes a person acquainted with the fates of men; who can declare things past, present, and to come; and who meditates on the nine planets.' Addressing the king, he says, 'May Sōōryŭ make thee glorious like himself; may Chŭndrŭ make thee a dispenser of joy like himself; may Mŭngŭlŭ bestow a blessing on thee; may Booddhŭ give thee wisdom; may Vrihŭspŭtee endow thee with learning; may Sookrŭ give thee the knowledge of verse; may Shŭnee destroy thy incapacity; may Rahoo remove the wickedness of thy heart; may Kétoo erect for thee the standard of victory.' He then takes his seat.

Next a professor of the Ayoor-védŭ draws near, who is thus described:—'Behold a voidyŭ; who by his medical knowledge removes the miseries of mankind; who gives joy to a patient, as the full moon to the spectators: he comes as the afflicter of affliction.' He thus blesses the king:—'May the king possess faith in the virtues of me-

dicine, which renders the person emaciated by disease beautiful as a heavenly courtezan.' He sits down.

The next person introduced is a grammarian, who is mentioned as repeating the Kŭlapŭ, (a grammar;) and is announced as the very image of Mŭha-dévŭ, an incarnation of Ŭnŭntŭ. He thus blesses the king:—'May thy glory, O king, be published through the world; be thou the helper of all; sitting on a firm seat, practise religion; compose differences.' He then retires to the circle, and sits amongst the learned men.

An Ŭlŭnkarŭ professor now appears, and is thus introduced:—'Here comes a man forming prose and verse with great ingenuity, causing his words to dance as he walks.' He thus blesses the king:—'Mayest thou spend thy days in the joy arising from pleasant conversation; conversation embracing amorous, heroic, tender, ludicrous, disgusting, wonderful, terrific, and wrathful subjects.' He also takes his place.

An atheist approaches next, and is thus announced:—'Afraid of destroying life, here comes one who sweeps the ground on which he treads; and who has plucked off the hair from his head.' He thus blesses the king:—'Mayest thou never be drawn aside by the words of deceivers, who worship the gods, and excite to religious ceremonies by the hopes of future rewards; who promise heaven to the sacrificers of animals; who talk of objects invisible.'—

Hearing these words of the atheist, all the assembly rise up, saying, 'Oh! thou wicked one!—Who art thou?—Whence comest thou?'

The unbeliever replies:—'I am the sinner; ye are the holy, ye who fruitlessly destroy the lives of sentient beings!'

The Mēēmangsŭkŭ replies:—'The animals which I destroy in sacrifice obtain heaven; the gods are pleased with sacrifices; the sacrificer likewise obtains his desire: that destruction of life therefore which is commanded by the shastrŭs, is not criminal.'

Unbeliever. Shocking! What words are these! Where is heaven? Where are the gods? Where are your pleasures and sorrows after death?

M. Dost thou vilify the doctrines of the védŭs and pooranŭs?

Unbeliever. Shall we believe the words of the deceitful védŭs and pooranŭs, which tell us of things which no eye has ever seen?

M. If there be neither works of merit nor demerit, how is the existence of happiness and misery to be accounted for?

Unbeliever. Where are thy works? Who has seen them, or imitated them? And if thou sayest, 'My sorrow or joy is the fruit of actions done in former births,' I affirm, that such births never existed; and that as it respects joy and sorrow, they depart and return like the streams of a river. It it true, however, that the world is deceitful.

Védantikŭ. Oh! thou atheist, in affirming that the world is deceitful, thou hast pronounced justly; but then

thou oughtest to acknowledge that there is one everliving and true God: for if there be no truth, there can be no falsehood wearing the appearance of truth.

Unbeliever. Well, thy opinions resemble mine; but who is that Brŭmhŭ of whom thou speakest?

V. He remains in a state of inactivity; is invisible; destitute of qualities; omnipresent; glorious; the ever-blessed; indescribable, and unsearchable.

Unbeliever. If, as thou confessest, the world is false, what necessity for Brŭmhŭ, a God invisible and inactive? Where is the utility of such a being?

The védantēē, hearing this, remained silent. Perceiving the védantēē's silence, the whole assembly directed its attention to the Noiyayikŭ pŭndit, who, filled with pride, thus began:—'What sayest thou? Why dost thou attack others, when thou hast no system of thine own? People laugh at the man who, without perceiving his own error, charges with error the opinions of others: he is like the blind man who reproves another on account of the speck in his eyes.'

Unbeliever. This man appears to be ingenious at objections: however, hear me. The Madyŭmikŭ philosopher says, that at the dissolution of the universe only vacuum remains; the Yogacharŭ contends, that two ideas cannot exist at once in the mind, the first being destroyed by the second; the Soŭtrantikŭ says, that ideas are the images of things; the Voivashikŭ, that all material things are frail; the Digŭmvŭrŭs affirm, that the soul is commensurate with the body; the Charvvakŭs, that man is composed only of

body. I have described the opinions of these six sects, which are all thus summed up:—there is no heaven, no transmigration, no hell, no works of merit or demerit, no governor of the world, no creator, no preserver, no destroyer; no legitimate evidence of the truth of things but that of the senses; after death, there is neither joy nor sorrow. All these errors [of the popular belief] arise out of the ignorance of men. Forbearing to destroy animal life is the most excellent of virtues. Sin and pain are synonymous; mooktee, or deliverance, is nothing more than being independant of others; heaven consists in bodily comforts in this life; a religious teacher is therefore unnecessary.

The *Noiyayikŭ* (laughing) replies, If no evidence but that of the senses is to be regarded, why, when you are from home, does not your wife deem herself a widow?

Unbeliever. We know that we shall never see the dead again; for we see the lifeless body: but we have hope of seeing a person return from a foreign country.

N. Be it so, but the fact is placed in a state of uncertainty, and why do you not pronounce upon his death?

Unbeliever. I can be assured of his existence by a written communication from him.

N. Well, then the evidence arising from inference and from sound is admitted: and indeed if the evidence of words be not regarded, all human intercourse is at an end, and men must preserve perpetual silence. But though thou rejectest the evidence of speech, thou art pleased with excellent words, and displeased with evil speech.

The unbeliever was put to silence for a short time by these observations; at length he said, Well, I admit, for argument's sake, that we must receive the evidence arising from inference and from sound:—but why must we admit the existence of a God?

N. From the works of creation we are constrained to infer that God exists. If you say there is no God, from whence arose creation?

Unbeliever. Why art thou concerned about finding a creator for the world? Does not a father beget a son, and an artificer, according to his ability, produce every kind of utensil?

N. True, we see every thing produced by human ingenuity; but how do the trees grow in a forest, where no human footsteps can be traced?

Unbeliever. The trees of the forest spring from themselves, as insects and worms from a hot-bed.

N. Then the child may be born without a father.

Unbeliever. Some animals are born by the union of the sexes, as men, beasts, birds, &c. Other things are produced by the union of seeds with water or with the earth, as trees, &c. Seeds fall from the trees, and, mixing with the earth, receive rain from the clouds, and vegetate. Thus nature, in various ways, gives existence to her different productions.

N. True, I see you ascribe to nature the origin of things; but as there is a necessity for the trees of a garden to

receive water by the hands of the gardener, so the trees of a forest, I see, are dependent on the agency of the clouds. But I wish to know what you mean by nature; is it something inherent in living substances, or distinct from them? If you say it is inherent, then it will appear that substances can form themselves; if you affirm, that it is distinct, you contradict your own principles, for you maintain that nothing exists distinct from matter; or if you say, that there is something beside matter, which is capable of all things, then know, that this is what we call God. Therefore you cannot maintain that there is any thing distinct from the body.

Unbeliever. You affirm then, that there is one God, who is from and to everlasting, separate from matter, almighty, the creator of all. I affirm, that nature is almighty, infinite, and separate from matter.

The Noiyayikŭ. Excellent! Excellent! You make an endless number of works, and the creators numberless. I affirm, that numberless works have one creator. I leave you (unbeliever) to judge which is the most excellent of these opinions. To express your opinion requires as many letters as to express mine; you call the creator nature, and I call him God:—what do you gain then in rejecting a God?

Unbeliever, (a little abashed.) Well, for the sake of the argument, I acknowledge that there is a God; but why is he to be eternal?

The Noiyayikŭ. If he be not eternal, then he must have a creator and a destroyer. If you deny his eternity, then I ask, who is his creator and destroyer?—and thus,

without end, some being, who is from everlasting, must be sought; or you must fix on some one having this property, and then he shall become God. [Hearing this, the unbeliever remained silent, and the Noiyayikŭ continued:] God, laying hold of religion and irreligion[z], created the world; seeing happiness and misery in the world, we form this opinion. If there be neither heaven nor hell, why do you go to the temples to worship; and why sweep the road, lest you should injure living creatures? If there be nothing to be desired or feared, there can be neither desire nor fear: yet we see, that desire and fear have great power over men; therefore we conclude, that in the future state there is a heaven and a hell. You must also admit, that the soul at death assumes another body, in order to partake of the joys or sorrows of this future state, since the animal soul without a body is incapable of suffering; for the same reason it must also be admitted, that the soul migrates through various bodies. Further, what is thus made evident by inference, is agreeable to the divine writings, and to all that has been written by those whose opinions agree with the vĕdŭs: the truth of the shastrŭs is confirmed by the correctness of their astronomical calculations. [The Bouddhŭ, involved in incorrect judgement, and ignorance of God, was overcome, and] the Noiyayikŭ thus triumphed: 'The existence of God is proved! He is lord of all;—he presides over the work of creation, preservation, and destruction; he is everlasting;—he is all wise;—he is the author of salvation.—Through his compassion, these proofs of his existence and authority have been established.'

[z] That is, attaching to human existence vice and pain, virtue and happiness.

CONCLUDING REMARKS.

THE author cannot close this work, without soliciting the attention of the reader to one or two remarks:—

It will appear, on a perusal of this volume, that the object of worship among all the Hindoos, and even among all the seceders from the orthodox opinions, is the same. They believe, that there is one God: so completely abstracted in his own essence however, that, in this state, he is emphatically 'the Unknown,' and is consequently neither the object of worship, of hope, nor of fear;—that he is even destitute of intelligence, and remains in a state of profound repose;—that at times this Being assumes what is called his energy[a];—that when united to energy, he is possessed of qualities, and creates worlds; which qualities are impressed, more or less, on every form of existence. Next God becomes individuated, and takes possession of every form of matter: it is the same God, as Krishnŭ says, 'which is seen in the reverend bramhŭn perfected in knowledge, in the dog, and in him who eateth of the flesh of dogs.' Amongst the regular Hindoos, the beings supposed to possess most of this energy, or in whom the presiding deity eminently dwells, are the gods, the giants, the bramhŭns, and devout ascetics: amongst the heterodox sects, ascetics are almost exclusively considered as the favoured depositaries of the divine energy.

[a] This energy, it is said, exists separate from Brŭmhŭ, in his abstract state, as smothered embers; and is, like himself, eternal.

In the preface to this volume, the author has mentioned these notions as being entertained by the regular Hindoos; and he restates them now merely to shew, that this 'indwelling scheme' is the prominent feature of all the systems of paganism throughout the east.

It will be seen, from the four last chapters of this volume, that the founder of the joinŭ sect, as well as Bouddhŭ, Nanŭkŭ, and Choitŭnyŭ, owe their whole success to this notion; they would never have been venerated while living, nor deified when dead, if they had not been considered as possessing a large share of the divine energy. A people whose minds are filled with the idea, that it is God who pervades every thing, and who now manifests a greater portion of himself in one form, and then in another, have easily been imposed upon by pretended saints, especially by those who made a great display of austere devotion. So incessantly is this idea present with the Hindoos, that many wander away a whole life in search of a man in whom God preeminently dwells; and though supernatural powers are most sought after, yet abstraction of mind, inoffensiveness, and a few other passive virtues, are with some as highly esteemed as powers to perform the most wonderful miracles. Thus,—it is God who is sought for amongst the creatures, as persons search out and cautiously approach an object in the dark; while the astonished and half-affrighted spectator exclaims, as he gazes on the imagined deity, 'There! behold he is there!' and prostrates himself before him. Even in the most remarkable appearances in nature, the indwelling deity is recognized, without searching at all for any natural causes of the phenomenon.

In the 7th volume of the Asiatic Researches, p. 381, Captain Moor has given an extraordinary account of an he-

reditary living deity; to which the author begs leave to refer, as affording a striking illustration of the fact he here wishes to establish.

Amongst the mendicant orders, deities claiming similar powers, though somewhat inferior to the Chinchoor Deo, described by Capt. Moor, are frequently to be seen, each strutting his hour upon the stage, and then sinking into everlasting oblivion like common mortals.

The Grand Lama is another hereditary living deity, before whom millions prostrate themselves. When Capt. Turner was on his embassy to this deity, to gratify his votaries he made an offering, he says, to the deceased Teshoo Lama; and in addressing the same deity, who had entered the body of an infant eighteen months old, he said to the child—'The Governor-General, on receiving the news of his [your] decease in China, was overwhelmed with grief and sorrow, and continued to lament his [your] absence from the world, until the cloud that had overcast the happiness of this nation was dispelled by his [your] reappearance.'

Captain Turner, speaking of the religion of Tibet, says, 'It seems to be the schismatical offspring of the religion of the Hindoos, deriving its origin from one of the followers of that faith, a disciple of Bouddhŭ, who first broached the doctrine which now prevails over the wide extent of Tartary. It is reported to have received its earliest admission in that part of Tibet bordering upon India, (which from hence became the seat of the sovereign Lamas;) to have traversed over Mantchieux Tartary, and to have been ultimately disseminated over China and Japan. Though it differs from the Hindoo in many of its outward forms, yet it

still bears a very close affinity with the religion of Brŭmha, in many important particulars. The principal idol in the temples of Tibet is Mŭha-Moonee [b], the Booddhŭ of Bengal; who is worshipped under these and various other epithets throughout the great extent of Tartary, and among all nations to the eastward of the Brŭmhŭ-pootrŭ. In the wide-extended space over which this faith prevails, the same object of veneration is acknowledged under numerous titles: among others, he is styled Godŭmŭ or Goutŭmŭ, in Assam and Ava; Shŭmŭnŭ, in Siam; Amida Buth, in Japan; Fohi, in China; Booddhŭ and Shakhŭ-Moonee, in Bengal and Hindoost'hanŭ; and Dhŭrmŭ-Rajŭ and Mŭha-Moonee, in Bootan and Tibet.'

Kæmpfer, in his history of Japan, declares that Bouddhism began generally to spread throughout that country in the year of Christ 518:—and that Booddhŭ and Fo are the same person, is at present, I presume, no longer the subject of doubt.

Although the notions of the followers of Zoroaster may be involved in much obscurity, it is certain, that the worship of fire has been preserved among this people age after age; nor can it be doubted, but that this worship has an immediate reference to the Hindoo ideas of the divine and prolific energy giving existence to the universe. Enfield, in his History of Philosophy, vol. i. p. 43. says, 'Though our information concerning the history of philosophy among the Persians, in the ages prior to the time of Zoroaster, is very imperfect, it is certain, from the united testimony of the Greeks and Arabians, that long before that time the Magi existed as a body, and were the official guar-

[b] The great philosopher.

dians of religion and learning. The religion which they taught, consisted in the worship of the sun or fire, a practice which prevailed among the Assyrians, Chaldeans, and among other eastern nations. The name under which the Persians worshipped the sun, or rather the invisible deity, whom they supposed to be, in a peculiar manner, resident in this luminary, was Mithras.' Herodotus and Strabo 'relate, that the Persians sacrificed horses to the sun[c].' 'Whilst the multitude were contented with a sensible object of devotion, the Magi, and those whom they instructed in the mysteries of religion, considered the sun and fire merely as visible symbols of the animating principle of the universe.' 'Besides Mithras, [the sun,] the Persians worshipped, under opposite characters, Oromasdes and Arimanius; the former as the author of all good, the latter as the author of all evil.' This was changed 'into the worship of two spiritual beings, the one the author of good, the other of evil[d]. The system which supposes two such principles in nature, seems to have been held by the Persian Magi before the time of Zoroaster; but how far they supposed them dependent upon the Supreme Divinity, does not appear.' Plutarch, on the authority of Theopompus, says, 'It is the opinion of the Magi, that at last the evil

[c] It is highly probable, that the Hindoo ŭshwŭmédhŭ, or sacrifice of the horse, was adopted from the Persians, and incorporated, in early times, into the bramhinical system. One great source of the confusion in which we find every system of mythology involved is, doubtless, this borrowing system.

[d] Is not this a mistaken representation of the Joinŭ doctrine, that religion and irreligion govern the world; or that the evil necessarily connected with the residence of spirit in matter, tends to misery and dissolution, while virtue, or the victory of spirit over matter, produces pleasure and prosperity? The Joinŭs say, that the prevalence of vice reduces the vigour of all created substances, and finally dissolves the universe, while virtue has an effect directly the reverse.

principle shall perish, and men shall live in happiness; the God who directs these things taking his repose for a time, which, though it may seem long to man, is but short[e].' 'Sharistan, an Arabian writer, gives the following account of the doctrine of Zerdusht or Zoroaster:—'Zerdusht affirmed light and darkness, Zezdan and Ahreman, to be two contrary principles, which were the origin of every thing subsisting in the world; the forms of nature being produced from the combination of these principles: but maintained, that the existence of darkness is not to be referred to the one supreme Deity, who is without companion or equal; but must be considered as the unavoidable consequence of his determination to create the world, in which light can no more subsist without darkness, than a visible body can exist without its shadow[f].'

Thus the same notions of the great First Cause and the origin of things appear to prevail, in some modification or other, all over *India, Tartary, China, Japan*, the *Burman empire, Siam*, and the *Indian Isles*. The divine energy, dwelling in the gods, or in living ascetics, is adored over all these immense regions;—and in union with this notion, all these people embrace the doctrine of transmigration, and the efficacy of religious austerities to restore these emanations of the deity, dwelling in matter, to the Great Spirit from which they issued.

The author is aware, that these facts open a wide field for investigation, and for most interesting reflection; but

[e] Here is a remarkable agreement with the Hindoo doctrine of the day and night of Brŭmha, or the periodical destruction and creation of the universe.

[f] This surely resembles the Hindoo notion, of God's encompassing himself with delusion in the creation of the world.

having already exceeded the limits he had prescribed to himself, he now closes this work, after reminding the reader, and thereby intreating the exercise of his candour, that it has been composed amidst avocations which left to it only the remnants of his time.

APPENDIX.

APPENDIX:

ILLUSTRATIONS OF THE SCRIPTURE FROM HINDOO MANNERS AND CUSTOMS

Genesis xv. 2. 'And Abram said, What wilt thou give me, seeing I go childless?' The anxiety of Jewish parents to obtain children was not greater than that of the Hindoos, as the reader will perceive in several parts of this work: amongst them the want of children renders all other blessings of no esteem.

Genesis xvi. 3. 'And Sarai, Abram's wife, took Hagar, her maid, and gave her to her husband Abram to be his wife.' There are instances of Hindoo women, when barren, consenting to their husband's marrying a second wife for the sake of children. Second marriages on this account, without the consent of wives, are very common.

Genesis xviii. 4. 'Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And he stood by them under the tree; and they did eat.' Nothing is more common in this country, than to see travellers and guests eating under the shade of trees. Even feasts are never held in houses. The house of a Hindoo serves for the purposes of sleeping and cooking, and of shutting up the women; but is never considered as a sitting or a dining-room.

Genesis xxiv. 4. 'Thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac.' A young person in Bengal is like Isaac; he has nothing to do in the

choice of his wife. Parents employ others to seek wives for their sons. Those who leave their homes in search of employment, always marry their children in their country, and among their acquaintance at home; never among the people with whom they reside.

Genesis xxiv. 11. 'The time that women go out to draw water.' In Bengal, it is the universal practice for the women to go to pools and rivers to fetch water. Companies of four, six, ten, or more, may be seen in every town daily, going to fetch water, with the pitchers resting on their sides. Women frequently carry water home on their return from bathing.

Genesis xxiv. 33. 'I will not eat until I have told mine errand.' A bramhŭn sometimes goes to a house, sits down, and refuses to eat till he has obtained the object he has in view.

Genesis xxiv. 60. 'And they blessed Rebekah, and said unto her, Thou art our sister: be thou the mother of thousands of millions, &c.' Similar addresses to a daughter when she is going from her father's house to live with her husband are very common among the Hindoos; such as, 'Be thou the mother of a son:' 'Be thou the wife of a king,' &c.

Genesis xxviii. 18. 'Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.' The bramhŭns anoint their stone images with oil before bathing, and some anoint them with sweet-scented oil. This practice probably arises out of the customs of the Hindoos, and is not necessarily to be referred to their idolatry. Anointing *persons*, as an act of homage, has been transferred to their idols.

Genesis xxix. 18. 'Jacob loved Rachel; and said, I will serve thee seven years for Rachel, thy younger daughter.' One of the Hindoo lawgivers, Vrihŭspŭtee, says, 'A person may become a slave on account of love, or to obtain a wife.'

Genesis xxix. 26. 'It must not be so done in our country, to give the younger before the first-born.' The Hindoos always scrupulously avoid, if possible, marrying a younger son, or a younger daughter, before the elder. The words of Laban are literally what a Hindoo would say on such a subject.

Genesis xxxiii. 4. 'And Esau ran to meet him, and embraced him, and fell on his neck.' A Hindoo, when he meets a friend after absence, throws his arms round him, and his head across his shoulders, twice over the right shoulder, and once over the left; and uses other ceremonies, according to the rank of the parties.

Genesis xxxv. 2. 'Put away the strange gods; be clean, and change your garments.' A Hindoo considers those clothes defiled in which he has been employed in business, and always changes them before eating or worship.

Genesis xliii. 24. 'The man brought the men into Joseph's house, and gave them water, and they washed their feet.' This is exactly the way in which the Hindoos receive a guest. As soon as he enters, one of the first civilities is the presenting of water to wash his feet. So indispensable is this, that water to wash the feet makes a part of the offerings to an image.

Genesis xliii. 32. 'They set on for him by himself, and for them by themselves, and for the Egyptians by themselves: because the Egyptians might not eat food with the Hebrews; for that is an abomination to the Egyptians.' Amongst the Hindoos, different casts will not eat food cooked in the same earthen vessel; if a person of another cast touch a cooking vessel, it is thrown away.

Genesis xliii. 34. 'And he sent messes unto them from before him.' This is the method among the Hindoos; the dishes

are not placed on the table, but messes are sent to each individual by the master of the feast, or by his substitute.

Genesis xlv. 22. 'To all of them he gave changes of raiment.' At the close of a feast, the Hindoos, among other presents to the guests, commonly give new garments: a Hindoo garment is merely a piece of cloth, requiring no work of the tailor.

Genesis xlvii. 19. 'Buy us and our land for bread.' In times of famine, in this country, thousands of children have been sold to prevent their perishing. In the Burman empire, the sale of whole families, to discharge debts, is very common.

Exodus iii. 5. 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' The natives of Bengal never go into their own houses, nor into the houses of others, with their shoes on, but always leave them at the door. It would be a great affront not to attend to this mark of respect in visiting; and to enter a temple without pulling off the shoes, would be an unpardonable offence.

Exodus xiii. 2. 'Sanctify unto me all the first-born of man and of beast.' The Hindoos frequently make a vow, and devote to an idol the first-born of a goat or of a man. They permit the goat to run wild, as a consecrated animal. A child thus devoted has a lock of hair separated, which, at the time appointed, is cut off, and placed near the idol. 1 Sam. i. 11. 'If thou wilt give unto thine handmaid a man-child, I will give him unto the Lord all the days of his life.' Hindoo women sometimes pray to Gŭnga for children, and promise to devote the first-born to her. Children thus devoted are cast into the Ganges, but are generally saved by the friendly hand of some stranger.

Exodus xix. 15. An interdiction very similar to that in the

latter part of this verse is common among the Hindoos, before many of their ceremonies.

Exodus xxxii. 5. 'Aaron made proclamation, and said, To-morrow is a feast to the Lord.' Before a religious ceremony, or festival, the officiating bramhŭn, or an appointed person, proclaims, 'To-morrow, or on such a day, such a ceremony will be performed.'

Exodus xxxii. 19. 'And the dancing.' Dancing before the idol takes place at almost every Hindoo idolatrous feast.

Leviticus vi. 13. 'The fire shall ever be burning upon the altar; it shall never go out.' A sagnikŭ bramhŭn preserves the fire which was kindled at the time of his investiture with the poita, and never suffers it to go out, using the same fire at his wedding, and in all his burnt-offerings, till at length, after his death, his body is burnt with it.

Leviticus xiv. 8, 9, 52. Though there appears a striking similarity, in one or two circumstances, betwixt these passages, relating to personal uncleanness, and what is mentioned in p. 147. of this volume, yet in the Mosaical institutions we find no law like this, 'A bramhŭn becomes unclean by the touch of a shōōdrŭ, or a dog, or the food of other casts.'—Why?

Leviticus xxii. 13. 'Be a widow, and is returned to her father's house, she shall eat of her father's meat.' A widow in Bengal not unfrequently returns to her father's house on the death of her husband: the union betwixt her and her own family is never so dissolved as among European nations. Thousands of widows in Bengal, whose husbands die before the consummation of marriage, never leave their parents.

Numbers v. 17—24. 'The priest shall take holy water, &c.' This custom will be found illustrated in the account of

one of the trials by ordeal, in the first volume of this work[a].

Numbers vi. 18. 'The Nazarite shall shave the head.' The Hindoos, after a vow, omit to cut their hair during the term of the vow; at the expiration of which time they shave it off, at the place where the vow was made.

Numbers xxii. 6. 'Come now, therefore, I pray thee, curse me this people; for they are too mighty for me.' Many accounts are related in the Hindoo pooranŭs of kings employing sages to curse their enemies when too powerful for them.

Deuteronomy xi. 10. 'Where thou sowedst thy seed, and wateredst it with thy foot.' The Bengalee jantŭ for watering the land happily illustrates this passage. See the account of agriculture, under the head of casts, in the first volume[b].

Deuteronomy xxiii. 10. 'He shall not come within the camp.' Hindoos, in a state of uncleanness, are interdicted from feasts, &c.

Deuteronomy xxv. 4. 'Thou shalt not muzzle the ox that treadeth out the corn.' This method of separating the corn from the ear is common throughout Bengal. Some muzzle the ox at these times, and others do not, according to the disposition of the farmer.

Joshua vi. 18, 19. 'And ye in any wise keep yourselves from the accursed thing. But all the silver and gold, and vessels of brass and iron, are consecrated unto the Lord.' The

[a] Referring to Ward's 'View of the History, Literature, and Religion of the Hindoos;' the second edition of which, improved and carefully abridged, was published at Serampore, in two vols. 4to. The 'Hindoo Mythology' forms the second volume of this work. ED.

[b] See the note preceding. ED.

bramhŭns will receive from any cast, however degraded, gold, silver, &c. but to receive from shōōdrŭs food, garments, &c. would be considered as a great degradation.

Joshua xv. 8. 'And the border went up by the valley of the son of Hinnom.' It is common in this country to add to the name of a person, after the father's death, that he is the son of such a one; as, 'This land belongs to Golŭkŭ, the son of Kalēē-prŭsadŭ.'

Judges i. 19. 'Sisera had nine hundred chariots of iron.' From the work, called the Dhŭnoor-védŭ, it appears, that the Hindoos had war chariots, similar to those of Sisera. They are described as having had many wheels, and to have contained a number of rooms.

Judges iv. 5. 'And she dwelt under the palm-tree of Deborah.' It is common for Hindoos to plant trees in the names of themselves and friends; and some religious mendicants live for a considerable time under trees.

1 *Samuel* ix. 7. 'Then said Saul to his servant, But behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?' It is very common in Bengal for a person, who is desirous of asking a favour from a superior, to take a present of fruits, or sweetmeats in his hand. If not accepted, the feelings of the offerer are greatly wounded. The making of presents to appease a superior is also very common in Bengal.

1 *Samuel* xvii. 10. 'The Philistine said, I defy the armies of Israel.' From the Dhŭnoor-védŭ shastrŭ it appears, that among the Hindoos it was common, before the commencement of an engagement, to challenge the enemy, by throwing out some terms of abuse, very similar to those used by Goliath.

1 *Samuel* xvii. 43. 'The Philistine cursed David by his gods.' A Hindoo sometimes, in a fit of anger, says to his enemy, 'The goddess Kalēē shall devour thee.' 'May Doorga destroy thee.'

1 *Samuel* xx. 30. 'Thou son of the perverse rebellious woman.' A Hindoo often reproaches another, in some such words as these: 'Thou son of a loose woman;' 'Thou son of a beggar woman.'

1 *Samuel* xxiv. 12. 'The Lord judge between me and thee.' When one Hindoo is complaining to another of an act of injustice, he frequently says, 'God will judge between us;' or, 'The gods will judge between us;' or, 'Mother Kalēē will judge.'

1 *Samuel* xxv. 8. 'Give, I pray thee, whatsoever cometh to thine hand, to thy servants, and to thy son David.' This mode of address is not unfrequent among the Hindoos: a poor man often says to a rich man, 'Oh! father, fill the belly of thy son: he is in distress.'

2 *Samuel* vi. 14. 'David danced.' Dancing is considered as a religious ceremony among the Hindoos. When I asked a bramhŭn, what of a religious nature there could be in dancing? he said, it was an act of devotion to the god.

2 *Samuel* vii. 18. 'Sat before the Lord.' Sometimes, when a Hindoo seeks a favour of a superior, he sits down in his presence in silence; or if he solicit some favour of a god, as children or riches, he places himself before the idol, and remains in a waiting posture, or repeats the name of the god, counting the beads in his necklace.

2 *Samuel* xi. 2. 'And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house.' It is common in this country, to sleep

in the afternoon. The roofs of all brick houses are flat; and it is a pleasing recreation in an evening to walk on these roofs. Pools of water are to be found in every quarter of a Bengal town; and women may be seen, morning and evening, bathing in them, and carrying water home.

2 *Samuel* xi. 9, 'Uriah slept at the door of the king's house, with all the servants of his lord.' Servants and others in Bengal very generally sleep on the verandah, or porch, in front of their master's house.

2 *Samuel* xii. 20. 'Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped.' Bathing, anointing the body with oil, and changing the apparel, are, among the Hindoos, the first outward signs of coming out of a state of mourning, or sickness.

2 *Samuel* xiii. 31. 'The king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.' I do not find that the Hindoos tear their clothes in times of sorrow; but it is common for an enraged bramhŭn to tear his poita, pronouncing a curse on the person offending him:—'If I be a real bramhŭn, you will perish.'

2 *Samuel* xiv. 20. 'My Lord is wise according to the wisdom of an angel of God.' This is very much like the hyberbolical language of this country. When talking to a European, especially when they desire to obtain something from him, the Hindoos will often say, 'Sahéb can do every thing.' 'No one can prevent the execution of Sahéb's commands.' 'Sahéb is God.'

1 *Kings* iii. 4. 'High-places.' These high-places probably resembled the terrace on which Jŭgŭnnat'hŭ is annually bathed, (see vol. i. p. 208.) or the rasŭ-mŭnchŭ, upon which

the image of Krishnŭ is annually placed and worshipped, (vol. i. p. 197.)

1 *Kings* ix. 9. 'And have taken hold upon other gods.' When an indigent person claims the protection of another, he casts himself down before him, and lays hold of his feet: and this expression is commonly used, though a person may not prostrate himself, 'I have taken hold of your feet.' When a person is called into the Burman monarch's presence, he is said to go to the *golden feet.*

1 *Kings* xviii. 27. 'He is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.' Vishnoo sleeps four months in the year; and to each of the gods some particular business is assigned:—Vayoo manages the winds; Vŭroonŭ the waters, &c. According to a number of fables in the pooranŭs, the gods are often out on journies, or expeditions.

1 *Kings* xx. 38. 'The prophet disguised himself with ashes on his face.' Some of the Hindoo sŭnyasēēs besmear their faces with ashes, and render their appearance very disgusting. The Jews, as an act of mourning, used to cover themselves with ashes; and the sŭnyasēēs do it as an act of mortification. Persons, who seek concealment, often assume, for a time, the appearance of sŭnyasēēs.

1 *Kings* xxi. 3. 'The Lord forbid it me, that I should give the inheritance of my fathers to thee.' The Hindoos are as strongly attached to their homesteads as the Jews were. Though the heads of the family may be employed in a distant part of the country, and though the homestead may be almost in ruins, they cling still to the family inheritance, with a fondness bordering on superstition.

1 *Kings* xxi. 23. 'The dogs shall eat Jezebel.' The carcases of poor Hindoos, and of persons who have received public

punishment, are cast into rivers, and, floating to the sides, are devoured by dogs, vultures, and crows.

2 *Kings* v. 12. 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?' A contention respecting the superior efficacy of rivers is not uncommon in this country. It is, however, generally decided in Bengal, that the Ganges is the most efficacious of all the Hindoo sacred rivers.

Ezra iv. 14. 'We have maintenance from the king's palace,' or, as it is in the margin of some Bibles, 'We eat the king's salt.' Here is a very remarkable coincidence with Hindoo manners: multitudes of poor bramhŭns are fed from the houses of the rich; and it is very common for a servant to say, I eat Sahéb's salt. A faithless servant is called nimŭk haram, from nimŭk, salt, and haram, faithless. I suppose this allusion intimates, as an Eastern compliment, that what salt is to food, that a master is to his servant.

Job xxiv. 16. 'In the dark, they dig through houses which they had marked for themselves in the day time.' Thieves in Bengal very frequently dig through the mud walls, and under the clay floors of houses, and, entering unperceived, plunder them while the inhabitants are asleep.

Job xxvii. 19. 'The rich man shall lie down, but shall not be gathered,' i. e. his soul shall be left in a wandering state. The Hindoos believe, that persons for whom funeral rites have not been performed, wander as ghosts, and find no rest.

Job xxxi. 35, 36. 'My desire is, that mine adversary had written a book; surely I would take it upon my shoulder, and bind it as a crown to me.' If a rich Hindoo present any thing to an inferior, the latter, as a mark of respect, puts it on his head. An offering of cloth, for instance, received at a

temple, the receiver not only places on his head, but binds it there.

Psalm xxvi. 6. 'So will I compass thine altar.' It is a mark of respect, common among the Hindoos, to circumambulate a superior, or a temple.

Psalm xliv. 20. 'If we have stretched out our hands to a strange god.' When a Hindoo solicits a favour of his god, he stretches out his joined hands open towards the image, while he presents his petition, as though he was expecting to receive what he was seeking.

Psalm xlv. 7. 'Thy God hath anointed thee with the oil of gladness.' A state of fasting, sickness, or sorrow, is marked among the Hindoos by abstaining from the daily anointing of the body with oil.

Psalm lviii. 4, 5. 'They are like the deaf adder, that stoppeth her ear, which will not hearken to the voice of charmers.' A particular cast of Hindoos read incantations to serpents, to reduce them to subjection, and to prevent their poison from proving fatal.

Psalm lxiii. 10. 'They shall be a portion for foxes.' This passage appears obscure: but give it the probable rendering, 'They shall be a portion for jackals,' and then the anathema becomes plain and striking to a Hindoo, in whose country the disgusting sight of jackals, devouring human bodies, may be seen every day. So ravenous are these animals, that they frequently steal infants as they lie by the breast of the mother; and sick persons who lie friendless in the street, or by the side of the Ganges, are sometimes devoured alive by these animals in the night. I have heard of persons, in a state of intoxication, being thus devoured as they lay in the streets of Calcutta.

Psalm lxxviii. 63. 'Their maidens were not given to marriage.' This is described as one of the effects of God's anger upon Israel. In Hindoo families sometimes the marriage of daughters is delayed: this is, however, always considered as a great calamity and disgrace. If a person see girls more than twelve years of age unmarried in a family, he says, 'How is it, that that bramhŭn can sit at home, and eat his food with comfort, when his daughters, at such an age, remain unmarried!'

Psalm lxxx. 13. 'The boar out of the wood doth waste it, and the wild beast of the field doth devour it.' The wild hogs and the buffaloes make sad havock in the fields and orchards of the Hindoos. To keep them out, men are placed day and night on elevated covered stages in the fields.

Psalm lxxxi. 3. 'Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day.' The Hindoos announce some of their festivals by the sound of the sacred shell.

Psalm xciii. 1. 'Strength wherewith he hath girded himself.' When a Hindoo is about to set off on a journey, to lift a burden, or to do something which requires exertion, he binds firmly his loose upper garment round his loins.

Psalm civ. 2. 'Who stretchest out the heavens like a curtain.' This perhaps has an allusion to the curtain or awning, stretched over an area, in which companies sit at weddings, feasts, and religious festivals, and underneath which are suspended dragons, and other devices, giving it the appearance of the spangled heavens.

Psalm cix. 19. 'Let it be unto him as a girdle wherewith he is girded continually.' Dan. x. 5. 'Whose loins were girded with the fine gold of Uphaz.' Many of the Hindoos wear a silver or gold chain round their loins.

Psalm cxxxiii. 2. 'It is like the precious ointment upon the head, that went down to the skirts of his garment.' There seems to be a strong affinity betwixt the Jewish and Hindoo methods of anointing. When oil is applied to the crown of the head, and reaches all the limbs, it is called ŭbhyŭngŭ.

Proverbs vii. 14. 'I have peace-offerings with me.' The Hindoo gods are worshipped in brothels, and fragments of the offerings are divided among the wretches who fall into the snare of the prostitute.

Proverbs xi. 21. 'Though hand join in hand.' The Hindoos sometimes ratify an engagement by one person's laying his right hand on the hand of the other.

Proverbs xi. 22. 'A jewel of gold in a swine's snout.' A ring in the nose is a very common ornament among the Hindoo women.

Proverbs xv. 17. 'Better is a dinner of herbs, where love is, &c.' Great numbers of indigent Hindoos subsist wholly on herbs fried in oil, and mixed with their rice.

Proverbs xvii. 1. 'A house full of sacrifices.' A Hindoo priest, who officiates at a great festival, sometimes receives so many offerings, that his house may be said to be filled with them: many articles are damaged before they can be used.

Proverbs xxi. 1. 'The king's heart is in the hand of the Lord: as the rivers of water [rather, as a water-course] he turneth it whithersoever he will.' This is probably an allusion to the practice of the farmer in irrigating his field, when he conveys the water in gutters along the fields, turning it in all directions, so that every part of the field may be watered, and a good crop insured. If this illustration be correct, it shews that the comparison of Solomon was very significant.

Proverbs xxxi. 2. 'What, the son of my vows?' A child born after vows entreating for offspring, is called the child of a person's vows.

Ecclesiastes ix. 8. 'Let thy garments be always white.' This comparison loses all its force in Europe: but in India, where white cotton is the dress of all the inhabitants, and where the beauty of garments consists, not in their shape, but in their being clean and white, the exhortation becomes strikingly proper. The author once heard a happy illustration of it from the lips of a Hindoo catechist, who, addressing a native Christian on the necessity of correctness of conduct, said, 'See, how welcome a person is whose garments are clean and white! Such let our conduct be, and then, though we have lost cast, such will be our reception.'

Solomon's Song v. 3. 'I have washed my feet; how shall I defile them?' A Hindoo wipes or washes his feet before he retires to rest. If called from his bed, he often makes his excuse, as he shall daub his feet; and as he does not wear shoes in the house, and the floor is of clay, the excuse seems very natural.

Isaiah iii. 16. 'Making a tinkling with their feet.' Hindoo women of ill-fame wear loose ornaments one above another on their ancles, which, at every motion of the feet, produce a tinkling noise.

Isaiah viii. 12. 'Neither fear ye their fear, nor be afraid.' The superstitious fears of the Hindoos extend to innumerable objects: they dread the wrath of the following invisible beings; the messengers of Yŭmŭ, bhōōtŭs, prétŭs, pishachŭs, dakinēēs, yoginēēs, ḥakinēēs, yŭkhshŭs, rakshŭsŭs, shŭnkinēēs, goomas, brŭmhŭ-doityŭs, alŭyas, &c. They also fear the cries of the following animals, at particular times, and in certain situations; viz. jackals, owls, crows,

cats, asses, vultures, dogs, lizards, &c. They also dread different sights in the air, and many kinds of dreams.

Isaiah xviii. 2. 'To a nation whose land the rivers have spoiled.' In some parts of Bengal, whole villages are every now and then swept away by the Ganges when it changes its course. This river frequently runs over districts, from which, a few years before, it was several miles distant.

Isaiah xxxii. 20. 'Blessed are ye that sow beside all waters.' In this country, where the rains fall periodically, and where a large quantity of water is essential to the crop, the farmer is anxious to have a pool near the land he has sown, that, if the rains be less than usual, he may draw the water out of the pool for his young rice.

Isaiah xxxvii. 29. 'I will put my hook in thy nose.' The cow, the tame buffalo, the bear, &c. in this country, are frequently seen with rings in their noses, through which a cord is drawn, and the beast guided by it, as the horse by the bit of the bridle. The Hindoos compare a person who is the slave of his wife, to a cow led by the ring in her nose.

Isaiah xlv. 3. 'Treasures of darkness.' It is common in Bengal for persons to bury their jewels and money under the house floor, or in the compound. This insecurity of property used to be much greater under the native governments.

Isaiah xlvi. 7. 'They bear him upon the shoulder; they carry him, and set him in his place.' This is the way in which the Hindoos carry their gods; and indeed so exact a picture is this of the idolatrous processions of this people, that the prophet might almost be supposed to have been sitting amidst the Hindoos when he delivered this prophecy.

Isaiah xlvii. 2. 'Uncover the thigh, pass over the rivers.' The action here alluded to is very common in Bengal, where

there are so few bridges. If a river be shallow, persons of both sexes pass through without the least inconvenience, having neither shoes nor stockings to be wet.

Isaiah lx. 4. 'Thy daughters shall be nursed at thy side.' The practice of carrying children astride on the hips, is quite as common here as carrying them in the arms in Europe.

Jeremiah xiv. 4. 'Because the ground is chapt, for there was no rain in the earth.' The cracks in the earth, before the descent of the rains, is in some places a cubit wide, and deep enough to receive the greater part of a human body.

Jeremiah xv. 18. 'Wilt thou be altogether unto me as a liar, or as waters that fail?' Nothing can exceed the disappointment of a farmer, whose subsistence absolutely depends on the periodical rains, when these fail, or fall short of their usual quantity. Sometimes the rice is sown, and springs up in the most promising manner; but the 'latter rains' fail, and whole fields of young rice wither and perish on the ground.

Jeremiah xvi. 6. 'Neither shall men lament for them, nor cut themselves.' The Hindoos, on the death of a relation, express their grief by loud lamentations, and not unfrequently bruise themselves, in an agony of grief, with whatever they can lay hold of.

Jeremiah xvii. 1. 'The sin of Judah is written with a pen of iron.' In some parts of India, iron pens are universally used. With these the natives form the letters, by making incisions into the palm leaf. Books thus written are very durable. This pen is broad at the top, and at one side is sharp like a knife, to prepare the palm leaves.

Jeremiah xxxiv. 5. 'So shall they burn odours for thee.' Scented wood, and other odoriferous substances, are placed upon

the funeral pile of a rich Hindoo, and burnt with the body.

Jeremiah xxxvi. 22. 'There was a fire on the hearth burning before him.' The houses of the Hindoos have neither chimnies nor fire-places. In the cold weather, the rich burn wood in brass or earthen pans, placed in any part of the room; the indigent burn sticks on the floor.

Jeremiah xliv. 17. 'To pour out drink-offerings to the queen of heaven.' The Hindoos pour out water to the sun three times a day; and to the moon at the time of worshipping this planet.

Lamentations i. 1. 'How is she become as a widow.' The force of this passage, in this connection, can be understood by no one so well as by a Hindoo widow, who is considered as the most forlorn and desolate being on earth: such a female has her hair cut short, she renounces all ornaments, eats the coarsest food, fasts frequently, and is all but an outcast in the family of her deceased husband.

Lamentations v. 4. 'Our wood is sold unto us.' The poor Hindoo, living in the country, never purchases wood for fuel. When such a person removes to a large town, he speaks of it as a great hardship, that he is obliged to buy his very firewood.

Ezekiel ix. 4. 'Mark upon the foreheads.' The different sects of Hindoos make the distinguishing mark of the sect upon the forehead with powdered sandal wood, or the clay of the Ganges. These marks are described in the first volume, under the heads of Vishnoo, Shivŭ, &c.

Ezekiel xiii. 18. 'They sew pillows to arm-holes.' The rich Hindoos sit on mats, and have large pillows at their backs, upon which they rest their arms.

Ezekiel xvi. 11, 12. 'I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck: and I put a jewel on thy forehead, and earrings in thine ears, &c.' Rings for the hands, of different kinds; gold chains for the neck; a piece of gold, or a jewel, fastened to the centre of the forehead; and ear-rings,—are all well-known ornaments among the Hindoos.

Ezekiel xxiii. 40. 'Thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.' This is exactly the way in which a loose female in Bengal adorns herself to receive guests. She first bathes, then rubs black paint around her eyes, and then covers her body with ornaments.

Ezekiel xliv. 25. 'They shall come at no dead person to defile themselves.' Touching the dead defiles a Hindoo, who must bathe to become clean again.

Daniel ii. 4. 'O king, live for ever.' A superior gives a blessing to an inferior by saying to him, when the latter is in the act of doing him reverence, 'Long life to thee.' A poor man, going into the presence of a king to solicit a favour, also uses the same address: 'O father, thou art the support of the destitute;—mayest thou live to old age.'

Amos v. 19. 'Leaned his hand on the wall, and a serpent bit him.' Snakes are very frequently found in old unplaistered walls, built of bricks and clay; nor are fatal accidents uncommon in such houses, as well as in those built with mud only.

Amos vi. 11. 'He will smite the great house with breaches, and the little house with clefts.' One of the most common things to be seen in the houses of the indigent natives is, the clefts in their mud walls, the earth seldom adhering together for a long time, owing to its sandy quality.

Nahum ii. 10. 'The faces of them all gather blackness.' Sickness often makes a great change in the countenances of the Hindoos; so that a person who was rather fair when in health, becomes nearly black by sickness.

Habakkuk i. 16. 'They sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.' Had the Jewish idolaters a custom among them like that of the Hindoos, who annually worship the implements of their trades?

Matthew i. 18. 'Mary was espoused to Joseph, before they came together.' Sometimes a Hindoo couple are espoused a year, or even a longer time, before their marriage.

Matthew ii. 18. 'Rachel weeping for her children, and would not be comforted, because they are not.' The lamentations of a Hindoo mother for her child, are very loud and piercing; it is indeed almost impossible to conceive of a scene more truly heart-rending, than that of a whole town of such mothers wailing over their massacred children: 'In Rama was there a voice heard, lamentation, and weeping, and great mourning.'

Matthew iii. 12. 'Whose fan is in his hand.' The common winnowing fan of the Hindoos is square, made of split bamboos; and the corn is winnowed by waving the fan backwards and forwards with both hands.

Matthew v. 8. 'Blessed are the pure in heart; for they shall see God.' The Hindoos often speak of devout Hindoos having been privileged with a sight of their guardian deity: see a story in p. 152 of this volume, in which a sage was refused the sight of Jŭgŭnnat'hŭ, as he stood charged with the murder of many Bouddhŭ bramhŭns.

Matthew vi. 2. 'When thou doest thine alms, do not sound a

trumpet before thee.' The Mŭsŭlmans, who, in the ostentation, bigotry, and cruelty of their character, strongly resemble the Pharisees, at their festival of the Mŭhŭrŭm, erect stages in the public streets; and by the sound of a trumpet, call the poor to receive alms of rice and other kinds of food.

Matthew vi. 5. 'They love to pray standing in the synagogues, and in the corners of the streets.' Both Hindoos and Mŭsŭlmans offer their devotions in the most public places; as, at the landing-places of rivers, in the public streets, and on the roofs of boats, without the least modesty or effort at concealment.

Matthew vi. 7. 'Use not vain repetitions, as the heathen do.' See the article jŭpŭ, p. 68. In this the heathen are followed by all the Christian churches who have preserved least of the true spirit of Christianity: the Roman, Armenian, and Greek Christians in India, as well as the Mŭsulmans, are continually practising 'vain repetitions.'

Matthew vii. 26. 'Shall be likened unto a foolish man, which built his house upon the sand, &c.' The fishermen in Bengal build their huts in the dry season on the beds of sand from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent North-west winds, and the waters pour down in torrents from the mountains, a fine illustration is given of our Lord's parable:—'the rains descended, the floods came, and the winds blew, and beat upon that house, and it fell.' In one night multitudes of these huts are frequently swept away, and the place where they stood is the next morning undiscoverable.

Matthew x. 12. 14. 'And when ye come into an house, salute it. And whosoever shall not receive you, &c.' All this is perfectly natural to a Hindoo. It is the custom of a stranger

to go to a house, and, as he enters it, to say, 'Sir, I am a guest with you to-night.' If the person cannot receive him, he apologizes to the stranger.

Matthew xi. 21. 'They would have repented long ago in sackcloth and ashes.' Many Hindoo mendicants cover themselves with coarse cloth and ashes, after renouncing a secular life.

Matthew xviii. 25. 'As he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.' See p. 318.

Matthew xxii. 24. 'Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.' The Hindoo sages have given a law precisely similar to this.

Matthew xxiv. 41. 'Two women shall be grinding at the mill.' The Hindoos grind their flour by turning one stone round upon another with the hand: it is not uncommon to see women engaged in this work.

Matthew xxviii. 9. 'They came, and held him by the feet, and worshipped him.' Exactly this kind of reverence may be seen daily amongst the Hindoos. A Hindoo disciple, meeting his religious guide in the public street, prostrates himself before him, and rubs the dust of his feet on his forehead, breast, &c.

Mark ii. 19. 'Can the children of the bride-chamber fast, &c.' Among the Hindoos, large parties of friends, belonging both to the bride and bridegroom, attend on both during the wedding-day, who may very properly be called the children of the bride-chamber. On the following day, when the bridegroom leaves the house of his father-in-law, the attendants are filled with sorrow, especially the near relations.

Mark vii. 3. 'The Pharisees and all the Jews, except they wash their hands oft, eat not.' Bathing is an indispensable prerequisite to the first meal of the day, and washing the hands and feet is equally so before the evening meal.

Mark x. 50. 'He, casting away his garment, rose, and came to Jesus.' The upper garment of the Hindoos is a loose piece of cloth. This poor blind man cast it from him, perhaps, to present himself in as destitute a state as possible. It is not considered at all indelicate among this people for a man to appear naked from the head to the waist. Servants thus attend at the tables of poor Europeans half naked.

Mark xiv. 3. 'There came a woman, having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.' Pouring sweet-scented oil on the head is common in this country. At the close of the festival of Doorga, the Hindoos worship the unmarried daughters of bramhŭns, and amongst other ceremonies pour sweet-scented oil on their heads.

Mark xiv. 14. 'Good man of the house.' A Hindoo woman never calls her husband by his name, but frequently speaks of him as the 'man of the house.'

Mark xiv. 14. 'Where is the guest-chamber.' Respectable householders have a room which they call the stranger's room, (ŭtit'hee-shala,) and which is especially set apart to the use of guests.

Mark xiv. 20. 'It is one of the twelve, that dippeth with me in the dish.' In the east, persons never eat together from one dish, except where a strong attachment subsists betwixt two or more persons of the same cast: in such a case, one person sometimes invites another to come and sit by him, and eat from the same dish. It is highly probable, that the same custom existed among the Jews, and that the sacred

historian mentions this notice of our Lord's, 'It is one of the twelve, that dippeth with me in the dish,' to mark more strongly the perfidy of the character of Judas.

Mark xiv. 52. 'And he left the linen cloth, and fled from them naked.' It has often been suggested by the natives, that a European in strait clothes must be in extreme danger when his clothes take fire. When two Hindoos are in rough play, or engaged in a violent quarrel, it is not uncommon for one to lay hold of the clothes of the other; when the latter leaves his clothes in the hands of the former, and flees away naked.

Luke i. 24. 'His wife Elizabeth conceived, and hid herself five months.' When a Hindoo female is pregnant of her first child, she avoids the presence of those with whom she was before familiar, as a point of delicacy.

Luke ii. 7. 'There was no room for them in the inn.' As the Hindoos travel in large companies to holy places and festivals, it often happens that the inns (sŭraees) are so crowded, that there is not room for half of them; some lie at the door, and others in the porch. These inns are more properly lodging-houses, than places of entertainment: they are kept by Mŭsŭlmans, and Mŭsŭlmans obtain prepared food at them; but the Hindoos purchase rice, &c. and cook it, paying a halfpenny a night for their lodging.

Luke ii. 44. 'But they, supposing him to have been in the company, &c.' I have frequently been reminded, in reading this history, of the crowds going to some place in Bengal to an idol feast. Men, women, and children, in large companies, may be seen travelling together, with their bedding, &c. on their heads; they cook their food in some shady place near a town, where they can purchase the necessaries they want; and after remaining two or three days at the festival, return in companies as they went.

Luke iii. 4. 'Prepare ye the way of the Lord, make his paths straight.' Servants were formerly employed by Hindoo kings to precede them in their journies, to command the inhabitants to clear the roads; a very necessary step, in a country where there are scarcely any public roads.

Luke v. 14. 'Offer for thy cleansing, according as Moses commanded.' A Hindoo, after recovery from sickness, presents the offerings he had vowed when in distress; as a goat, or sweetmeats, milk, or any thing directed by the shastrŭ.

Luke viii. 27. 'There met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.' A deranged person at liberty in the streets is almost a singular object in England, but it is a very common sight in India, where there are no public asylums for such unfortunate beings. Lunatics wander about in this country in all manner of dresses, frequently without any dress at all; some perish while wandering from place to place.

Luke x. 7. 'Go not from house to house.' It would be a great offence among the *Hindoos*, if a guest, after being made welcomé at a house, were to leave it, and go to another.

Luke xiv. 16, &c. 'A certain man made a great supper, and bade many.' Messengers are sent to invite the guests to a Hindoo feast; when not only relations, but all persons of the same division of cast in the neighbourhood, are invited. A refusal to attend is considered as a great affront. 'And yet there is room.' On some occasions, so numerous are the guests, that there is not room for them to sit in the yard of the person who makes the feast, and a larger yard is therefore borrowed.

Luke xv. 22. 'And put shoes on his feet.' In Bengal, shoes of

a superior quality make one of the distinguishing parts of a person's dress. Some of these shoes cost as much as a hundred roopees a pair.

Luke xvi. 6. 'Take thy bill, and write down fifty.' In carrying on a running account with a tradesman, it is common among the Hindoos for the buyer to receive from the hands of the seller a daily account of the things received; and according to this account, written on a slip of paper, and which remains in the hands of the buyer, the person is paid.

Luke xvii. 37. 'Wheresoever the body is, thither will the eagles (rather the vultures) be gathered together.' The vulture is equally as ravenous after dead bodies as the jackal, and it is very remarkable how suddenly these birds appear after the death of an animal in the open field, though a single one may not have been seen on the spot for a long period before.

Luke xviii. 15. 'They brought unto him also infants, that he would touch them.' When a spiritual guide (gooroo) visits a disciple, the latter takes his child to him for his blessing; placing the infant before the gooroo, and forcing its head down to his feet, the parent solicits his blessing, which he gives in some such words as these:—'Live long;' 'Be learned;' or, 'Be rich.'

Luke xx. 10. 'That they should give him of the fruit of the vineyard.' The Hindoo corn-merchants, who have lent money to husbandmen, in the time of harvest send persons to collect their share of the produce of the field.

John ii. 8. 'Bear unto the governor of the feast.' It is very common for the Hindoos to appoint a person, who is expert in conducting the ceremonies of a feast, to manage as governor of the feast. This person is seldom the master of the house.

John iv. 6. 'Now Jacob's well was there.' Cutting pools for public use renders a man famous among the Hindoos.

John iv. 20. 'Our fathers worshipped in this mountain.' Hindoost'hanŭ abounds with places, some of them mountainous, where, the Hindoos think, 'men ought to worship.'

John iv. 27. 'Marvelled that he talked with the woman.' The Prussian Testament has it, 'with a woman:' and perhaps this is nearer the design of the sacred writer; for in Eastern countries, at least in Bengal, except among the lower orders, a man is never seen talking in the street with a woman of superior cast: it would be a great scandal to both parties.

John v. 9. 'And the man took up his bed, and walked.' The bed of a poor Hindoo is seldom any thing besides a single mat, or a cloth as thick as a bed quilt. Men carrying such beds may be been daily on the highways.

John viii. 6. 'Jesus stooped down, and with his finger wrote on the ground.' Schools for children are frequently held under trees in Bengal, and the children who are beginning to learn, write the letters of the alphabet in the dust. This saves pens, ink, and paper.

John ix. 2. 'Master, who did sin, this man, or his parents, that he was born blind?' The Hindoos believe, that most of their misfortunes arise out of the sins of a former birth, and in moments of grief not unfrequently break out into exclamations like the following:—'Ah! in a former birth, how many sins must I have committed, that I am thus afflicted.' 'I am now suffering for the sins of a former birth; and the sins that I am now committing are to fill me with misery in a following birth. There is no end to my sufferings!'

John xi. 31. 'She goeth unto the grave, to weep there.' I once saw some Mŭsŭlman women near Calcutta lying on the new-made grave of a relation, and weeping bitterly; and I am informed that Mŭsŭlman females, in this manner, weep, and spread flowers over the graves of relations, at the expiration of four days, and forty days, after the interment.

John xiii. 10. 'He that is washed, needeth not save to wash his feet.' The Hindoos walk home from bathing bare-foot, and on entering the house wash their feet again.

John xix. 23. 'Without seam, woven from the top throughout.' The clothes of a Hindoo, who is not employed in the service of Europeans or Mŭsŭlmans, are always without a seam. A bramhŭn, strict in his religion, would not, on any account, put on clothes which had been in the hands of a Mŭsŭlman tailor. The Hindoos have no regular tailors.

Acts x. 9. 'Peter went upon the house-top to pray.' Some of the rich Hindoos have a room on the top of the house, in which they perform worship daily.

Acts xiv. 11. 'The gods are come down to us in the likeness of men.' Innumerable accounts are to be found in the Hindoo pooranŭs, of the descent of Brŭmha, Vishnoo, Shivŭ, Narŭdŭ, and other gods, in human shape.

Acts xiv. 13. 'They brought oxen and garlands, &c.' At the time of worship, the Hindoo priest places a garland of flowers upon the image. Were Paul and Silas, who were to be the objects of worship, to receive the garlands, or the oxen intended to be slaughtered?—In either case, the practice would be conformable to that of the Hindoos.

Acts xxii. 3. 'Brought up at the feet of Gamaliel.' This is a term of respect used by the apostle towards his preceptor. Similar forms of speech are very common amongst the

Hindoos; as, 'I learnt this at my father's feet,' instead of saying, 'I learnt it of my father;' 'I was taught at the feet of such a teacher;' 'My teacher's feet say so.'

1 *Corinthians* x. 25. 'Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.' In Orissa, the people buy the boiled rice which has been offered to Jŭgŭnnat'hŭ, and all the different casts eat of it together, as an act of merit: the same conduct in Bengal would make them outcasts. Hindoos eagerly embrace whatever has been offered to an idol; hence it is common to see flowers which have been thus offered, placed in the hair of a Hindoo. Water that has been thus made sacred is preserved in Hindoo houses, and with it they rub their bodies, and occasionally sip a drop, regarding it as the water of life.

1 *Corinthians* xi. 6. 'If it be a shame for a woman to be shorn or shaven, let her be covered.' In Hindoost'hanŭ, a woman cuts off her hair at the death of her husband, as a token of widowhood; but this action is never performed by a married woman, whose hair is considered as an essential ornament. The veil of the Hindoo women is nothing more than the garment brought over the face; which is always very carefully used by the higher classes of women when they appear in the street.

Galatians vi. 17. 'I bear in my body the marks of the Lord Jesus.' The apostle, no doubt, here referred to his whole bodily appearance, as a sufferer for Christ; and perhaps to certain scars in his body, from wounds he had received in his labours for Christ. Whether this receive any illustration from the conduct of the Bŭrmans, or not, we cannot decide; but it is very common for a person in the service of a Bŭrman, to have indelible marks imprinted on his thighs, and other parts of his body, testifying to whom he belongs. Is it fanciful to suppose, that the apostle meant to say, Let no

man trouble me; I bear indelible marks on my body that I belong to Jesus, the Saviour of the world?

Revelations xiii. 15. 'He had power to give life to the image.' The bramhŭns, by repeating incantations, profess to give eyes and a soul to an image before it is worshipped.

[*The author does not suppose, that in these Scripture Illustrations, every fact respecting Hindoo manners forms an exact counterpart to the Scripture passage: he is aware that some illustrations can only be considered as throwing a faint light on the passage with which they are connected.*]

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